NO POPERY.

OR A

CATECHISM

AGAINST

POPERY.

WHEREIN

The Heretical Doctrines, Idolatrous Worship, and the Superstitious Practices of the

ROMAN CHURCH

Are Briefly yet Plainly Refuted: And the

PROTESTANT

PRINCIPLES Proved by Testimonies of Holy Scripture, and Evidence of Reason.

By a Minister of the Gospel.

Little Children keep your selves from Idols. 1 Joh. 5. 21.

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TO THE READER.

AMongst the various Methods of Instructing such as are weak and ignorant, none hath been found more usefull than that by way of *Question* and *Answer*. And as Christianity did at first diffuse is self by this way of Teaching, so the Truth and Purity of it have been best preserved, when Pastors have effectually applyed themselves to *Conscientious Catheciſing* of those under their Care and inspection. By this means did the *Waldenses* and *Albigenses* maintain the Doctrine and Worship of the Gospel among them, when Error, Superstition and Idolatry had overspread the face of the *Western* Churches. Nor was any thing more useful to the promoting the Reformation, then the *Catechisms* of several Eminent Persons, whom God employed in that Blessed Work. For tho' Preaching be a very good way of pressing known principles upon the Consciences of men, yet *Catechising* doth much excell it in conveying Light and Knowledge into their minds. And through the woeful and universal neglect of this, does Ignorance come so much to abound, even where Sermons are most frequent; as well as plain and practical. For through want of Acquaintance with the points and subjectes concerning which Ministers treat in those continued Discourses, they

are incompetent Auditors of what is delivered and ſo loſe much of the benefit of it. And as the preſent decays in Religion, are to be aſcribed to no one thing more then a faileur of *Catechiſing*; ſo the Ignorance which thereupon enſues, is that which betrays multitudes to be impoſed upon and perverted by ſuch as lye in wait to deceive. For next to the being ſtrangers to the power of that Religion which we do profeſs, the want of being well grounded in the Doctrines of it, is that into which the revolt of ſo many to Popery is to be iſſued and reſolved. And as the apprehenſion of our ſecurity from the Re-introduction and Eſtabliſhment of the *Romiſh* Religion in theſe Nations, hath occaſioned our ſloth and negligence in unmasking and dejecting the folly of the *Tridentine* Faith; ſo the juſt fears we are brought under, of its obtrudeing its ſelf once more upon theſe Kingdoms; do beſpeak all who deſire to approve themſelves faithful to GOD, and the Souls of Men, to concern themſelves more in diſcovering the falſhood of all the Articles of the *Romiſh* Creed.

And as the difference betwixt the Profeſſors in *Britain*, and thoſe that profeſs the *Reformed Religion* in *France*, is to be admired with reſpect to that Ability which appears in them beyond what is in us, to refute and expoſe the Papal Tenents; ſo their preſent ſtedfaſtneſs in the Doctrines of the Goſpel, when they are called to ſuffer the Loſs of all things for them, is much owing to their having been inſtructed beforehand in all the Principles that lye in *Controverſie* between them and the Papiſts. For tho' the Tranſcript of *Goſpel Truth* upon our

Hearts

Hearts will be our beſt preſervative in a day of Trial, yet the being able to give an account of the reaſon of our Belief, is needful as well for the honour of our Religion, as the prevention of our Apoſtacy, when we come not only to be accoſted with Arguments againſt it, but threatned with *Fire* and *Faggot*, unleſs we renounce and abandon it. And tho' there be many Diſcourſes, wrote with great Strength and Learning, both to inform and fortifie our minds in the Belief of the Doctrines which we profeſs; yet there are but few Diſcourſes in Print, either of that brevity, or accommodated for manner and plaineſs, to the Capacity of the weak, as is neceſſary. The want whereof, as it recommends the ſeaſonableneſs of this *Catechiſm* and familiar Treatiſe; ſo if people will but conſult their own ſouls they will have reaſon for being thankful to God, for the proviſion which is here vouchſafed them. In which as they will find the Errors of the *Romiſh* Church truely repreſented, ſo they will find them as nervouſly confuted and overthrown.

A CATECHISM AGAINST POPERY.

SECT. I.

Of the SCRIPTURE.

Queſt. *WHat Religion are you of?*

Anſw. Of the Reformed Chriſtian Religion.

Q. *Why call you your Religion, the Chriſtian Religion?*

A. To diſtinguiſh it from the Religion of the *Jews, Turks,* and *Pagans.*

Q. *Why call you it the Reformed Religion?*

A. To diſtinguiſh it from the Religion of the Church of *Rome.*

Q. *Why are you not of the* Romiſh *Religion?*

A. Becauſe in and by that Religion none can be Saved.

Q. *Why ſo?*

A. Becauſe the *Roman* Church hath perverted the Doctrine of the Goſpel, and eſtabiſhed Idolatry, and hath taken Antichriſt for her head.

Q.

Q. Upon what is the true Christian Relig *Founded?*

A. Upon the Word GOD.

Q. What mean you by the Word of God.

A. The Holy Scripture contained in the O and New Testament, written by the Prophe Evangelists, and Apostles; which St. *Paul* cal Scripture divinely inspired, 2 *Tim.* 3.16. And S *Peter*, 2d. *Epist.* 1.21. speaking of the Scriptur says, *Prophesie came not by the will of men, but ho men of God spake as they were moved by the holy Gho*

Q. Why call you the Scripture the Bible, that is th Book or Writting?

A. Because it is the Book and Writing whic ought to be most highly esteemed by us, an wherein we may be instructed of the Will of Go for our Salvation.

Q. How divide you the Scripture?

A. Into two Parts, the Old and New Testa ment.

Q. What doth the Old Testament contain?

A. The five Books of *Moses*, the Prophets, an the Psalms, *Luke* 24.44.

Q. Why take you not in Tobit; Susanna, Judith *and others which we call* Apocripha?

A. Because the *Jews* to whom the Oracles o God were comitted, *Rom.* 3.2. never acknowled ged these Books; Jesus Christ nor his Apostles neve cited them, neither were they read in the Syn gogue; it is not reasonable then that these Boo which were not received as Sacred and Canonic by the *Jewish* Church (which then only was t Church of God) should be received as such the Christian Church: besides, in these Boo

re found many Fables which are not aggreeable o the Spirit of God; who is Truth and wisdom.

Q. *What doth the New Testament contain?*

A. The four Evangelists, the Acts, the Epistles of St. *Paul*, of *James*, of *Peter*, of *John*, of *Jude*, he Epistle to the *Hebrews*, and the *Revelations*.

Q. *Why hath it pleased God that his Word should be ut in Writing?*

A. That men might not alter or change it, and make their own imagination and inventions pass for Divine Inspirations, and the word of God.

Q. *But why do you found your Religion on the word of God?*

A. That we may have solid and firm comfort in Life and Death. *Rom.* 15.4.

Q. *Wherein consists your comfort in Life and death?*

A. In that Jesus Christ hath redeemed us from the power of the Devil, so that living and dying we are his.

SECT. II.

How the Scripture may be known to be Divine.

Q. *HOw know you the Scripture to be the word of God?*

A. Three ways: 1. By the Testimony of Believers under the Old and New Testament. 2. By the Scripture it self, for as the Sun makes it self to be seen by its own Light, and the Fire makes it self to be felt by its Heat; so the Scripture makes it self known to be Divine by the Majesty of its stile and fulfilling of its Propheſies, the excellency of its Doctrine, & its efficacy to perswade and comfort Consciences, as *David*, *Ps.* 19.7. *the law of the Lord is perfect converting the soul; the testimony of the*

Lord

Lord is ſure making wiſe the ſimple. 3. By
Teſtimony of the Spirit of God, ſuch as Jeſus Ch
gave to the Conſciences of the Diſciples go
to *Emaus*; *Did not our heart burn within us* (
they one to another) *while he talked with us by
way, and opened to us the Scripture?* Luke 24. 32

Q. *How doth the Spirit teſtifie the Scripture to
the Word of God?*

A. Not by extraordinary Revelations as Pro
pheſies were formerly made known to the Pro
phets, which themſelves often underſtood not, b
by Hearing and Meditating upon the Scripture
inſtructing, comforting and ſanctifying the hear
he maketh known by theſe Divine effects to them
that read and hearken thereunto with Humility
Attention, and Reverence, that the Doctrin
which is contained therein is truly Divine.

Q. *Doth the Teſtimony of the Church give Author
ty to the Scripture?*

A. No, for ſeeing it is God that ſpeaketh in the
Scriptures; its evident he cannot take his Autho
rity from men, John 5. 34. *I receive no teſtimony
from man.*

Q. *Is then the Teſtimony that the Church gives to the
Scripture unprofitable?*

A. No, for by it men are firſt brought to in
quire after the Scripture, and to read it, and the
Univerſal conſent of the Church obliges them to
an advantagious opinion of the Divinity of the
Scripture, which makes it be read with more Fea
and Reverence.

Q. *What is the difference between the teſtimony o
the Church, and that of the Scripture it ſelf accompa
nied with the teſtimony of the Spirit of God?*

A.

A. The Testimony of the Church being only a Testimony from men, can produce only an human Faith or an Opinion, but the Testimony of the Scripture it self, being the Testimony of God produces a Divine Faith. The Testimony of the Church is like that which John Baptist gave to Jesus Christ, *John* 5. 33. and that of the *Samaritan*, *John* 4. for as that woman brought those of *Sychar* to Jesus Christ, so the Church brings us to the Word of God; but the Scriptures Testimony of it self, is like that of Christ himself by his Works, which testifyed of him that the Father had sent him,. *John* 5. 36. so that Believers knowing the Divinity of the Scripture by the reading of it, may say as these of *Sychar* to the woman: *Now we believe not because of thy saying, for we have heard him our selves.* The Testimony of the Church is only a simple Testimony; but that of the Scripture is with Authority, and from the Soveraign Judge.

SECT. III.

Of the Authority of the Scripture.

Q. *HAth God established in the Church a Soveraign Judge with full power to decide matters of Faith without Appeal?*

A. None but the Word contained in the Holy Scriptures, and it is by this Jesus Christ hath told us that men shall be judged at the last day, *John* 12 48. *He that rejecteth me hath one that judgeth him; the word that I have spoken, the same shal judge him at the last day*: And St. Paul, Rom. 2. 16. says, That God will judge the secrets of men by Jesus Christ accord-

according to his Gospel, and Believers never knowledged any other judg, of their Controversies about matters of Faith, but the word of God by it the Priests determined about things difficult *Deut.* 17.9. 11. By it *Ezechias* and *Josaphat* formed the Church, and re-established the pure service of God, 2 *chron.* 31. and 17.9. By the Scriptures Jesus Christ combated Satan, *Matth.* He proved Resurrection from the dead to the Sadducees. *Matt.* 22. 23. 29, 31, 32. And shewed his Disciples the necessity of his Death, and of his Rusurrection, *Luke* 24.46. By them *John Baptist* proved his Mission, *Matth.* 3. 13. And by the the Apostles overcame the *Jews*, and shewed power fully that Jesus was the Christ, *Acts* 9. 22. and *Acts* 18. 28.

Q. *Hath God commanded us to consult the Scriptures as our Judge?*

A: The Prophet *Esay* 8. 20. sends to the Law and to the Testimony, and if they speak not according to this word, it is because there is no light in them: And Jesus Christ commands the Jews to search the Scriptures, because they testified of him, *John* 5. 39. and *Luke* 16. 29. They have *Moses* and the Prophets, let them hear them. And St. Peter after having mentioned the voice from Heaven, *This is my beloved Son in whom I am well pleased*; adds, *We have also a more sure Word of Prophesie whereunto ye do well that ye take heed*, 2 Pet. 1. 17. 18, 19.

Q. *But when there is a difference about the interpretation and sense of the Scripture, is it not necessary to have a Judge who can judge Infallibly and with Authority of the meaning of the Scripture, and declare it to us for our agreement?*

A. God hath not given this power to any in the world, but ſcripture muſt Interpret ſcripture, one paſſage muſt be Interpreted by another, as they did in the time of *Eſra*, who made them underſtand the Law by reading of the ſcripture, *Nehem.* 8. 8.

Q. *How can you decide matters of Faith by the ſcripture, ſince it is obſcure?*

A. If our Goſpel be hid, it is hid to them that are loſt, of whom the God of this world hath blinded the minds, even Unbelievers, 2 *cor.* 4. 3. 4. But it is not obſcure to them who have received the Spirit of God that they might know the things that are freely given to us of God. 1 *cor.* 2. 12. And to accuſe the Scripture of obſcurity, is to accuſe it falſly, for *David*, 119. 105. ſays, *Thy word is a lamp unto my feet, and a light unto my paths.*

Q. *Yet* St. Peter *ſays in the* 2 *Epiſtle* 3. 16. *That in the Epiſtles of* St. Paul *there are ſome things hard to be underſtood.*

A. I grant there are many obſcure places in the ſcripture to exerciſe the Faith of Believers, and to keep the moſt Learned humble, but God hath ſo ordered that all things neceſſary to ſalvation are clear and eaſie to be underſtood.

Q. *But ſince* St. Paul *would ſt have* Believers *to judg of his Doctrine,* 1 *cor.* 10 15. *I ſpeak as to wiſe men, judg ye what I ſay; Why ſhould not the Church aſſembled in council have that* Authority?

There are two kinds of *judgment*, one is a *judgment* of Authority, the other of diſcretion, by which particular Believers ought to try the Spirits whether they be of God, and diſcern the true Doctrine of Chriſt from lies, and of this judgement *Paul*

ſpeaks

speaks when he sayes, *judge ye what I* ... but for the judgement of Authority, God hath ... given it to any Mortal man, not to the co... themselves, which have no power to make ... Cannons or Decisions to oblige the Consci... of any, but so far as they are conform to the wo... of God: Jesus Christ only hath Soveraign Auth... rity in the Church, as the well beloved Son that ... Father hath commanded us from Heaven to he... *Matth* 3. 17. and *John* 5. 22. Jesus Chri... says, that the Father hath given all judgement ... the Son.

SECT. IV.

Of the Perfection of the Scripture.

Q. *IS the Scripture the perfect Rule of our Faith?*

A. Yes, Because all the Articles of Fai... and Doctrines necessary to Salvation are contai... ed therein, and therefore St. *Paul*, 2 *Tim.* 3. 1... says, That the Holy Scriptures are able to ma... wise unto Salvation through Faith which is ... Christ Jesus.

Q. St. Paul *speaks there only of the* Books *of the* ... *Testament, for the New was not then writ, so it follo... by your reason that the* New *Testament is superfluo... since the Old is sufficient for to instruct us to salvati...*

A. Upon the contrary St. *Paul* speaking of t... Books of the Old Testament only, fortifies stron... ly our reason for the sufficiency and perfection ... the Scripture, for if the Book of *Moses* and t... Prophets were sufficient to make the Church wi... unto Salvation, Why may not the Scripture i... sufficient now, since to *Moses* and the Prophe... God hath added the Evangelists and the Apostl...

Besid...

eſides, it follows not that becauſe the Books of
e Old Teſtament were ſufficient for the Church
en, that the New is Superflu.us, ſince God
th pleaſed to give it us to manifeſt the Doctrine
f Salvation more clearly, and fully, as 2 *Tim.* 1.
o. *Paul* ſays, *That Jeſus hath brought Life and im-*
ortality to light through the Goſpel.

Q. *Is all Tradition to be condemned?*

A. No, for this word *Tradition* ſignifies nothing
ut a Doctrine given from hand to hand; the ſcrip-
ure it ſelf is a Tradition; and the Doctrine of ſal-
ation before it was a Tradition, and hath been
alled ſcripture ſince it was put into writing: and
t. *Paul* calls the Doctrine of the Goſpel, Tradition,
n, which is written, 1 *Cor.* 15. 3. I have given
nto you that which I have received, *viz.* That
hriſt dyed for our ſins according to the Scrip-
res.

Q. *What Traditions then are to be condemned?*

A. All Traditions of men wherewith they pre-
nd to bind the Conſciences of men, and give
is Articles of Faith, which S. *Paul Coloſ.* 2. 8.
ould that we ſhould take heed of: *Beware leſt any*
n ſpoil you through Philoſophy and vain deceit, af-
ter the Traditions of men, after the Rudiments of the
world, and not after Chriſt. Such were the Traditions
at the *Phariſees* added to the Law, which Chriſt
ondemns, *Matth.* 15. 3. *Why do ye tranſgreſs the*
commandement of God, *by your Tradition?* apply-
g to them what God ſays of Hypocrites, *Eſay,*
13. *In vain they do worſhip me teaching for*
trines the Commandements of men. Such are the
raditions which the *Roman* Church hath added to
he Goſpel, as worſhipping Images, and Praying

to

to saints, which tho' they have no foundat
the scripture, but are formally condemned t
in, yet the council of *Trent* hath commanded t
to be received with the same Devotion and P
that the scripture is.

Q. *Nevertheless* St. Paul 2 Thess. 2. 15. C
mands the Thessalonians *to hold the Traditions*
they had taught by Word or Epistles; and 2 Tim.
He recommends to Timothy *to commit to faithful*
the things which he had heard in presence of many
nesses.

A, I Answere, that those Traditions and
structions of St. *Paul*, are not Traditions of m
but the Word of God, as he himself says, 1 *Thes*
13. And the Instructions he gave believers by w
and Living voice are the same he hath writ in
Epistles, & that we may be assured that his D
rine is not Traditions of men, he protests to
Jews, *Acts* 26. 22. That he had said no other th
than these these which the Prophets and *Mose*
say should come; and to teach that these things
contain all that is Necessary to salvation, he a
es the *Ephesians*, *Act.* 20. 27. That he had ded
ed unto them all the counsel of God,

Q. *Yet the church believes many Doctrines which*
not contained in the scripture, as the perpetual Virgi
of the Holy Virgin; the Baptism *of children; the t*
slation of the sabbath from Saturday *to* Sunday;
number of the sacraments to be but two.

A. For the perpetual Virginity of the Bl
Virgin, the Church receives it not as an Artic
Faith necessary to salvation, but as an Article be
ming the honor they think themselves oblige
render to this *sacred Vessel*; But for the other po

they are taught in scripture, if not in formal terms, at least by necessary consequences. S. *Peter*, *Acts* 2. 38, 39. Would have all the *Jews* Baptized, because the Promise was to them and to their children, and we see that in the time of the Apostles, *Acts* 20. 7. and 1 *cor.* 16. 2. *Rev.* 1. 10. Believers assembled themselves for Prayer, and to make collection the first day of the week, which S *John* calls *The Lords day*: And the church may well conclude, there are but two sacraments, since they see not in the scripture that Jesus Christ hath instituted any more.

SECT. V.

Of Reading the Holy Scripture.

Q. IS *it Lawful for all Persons to Read the Scripture?*

A. Jesus Christ Recommends the Reading of it indifferently to all, *John*, 5. 39. *search the scriptures*, and *Deut.* 17. 18. 19. God commandeth Kings to have the Book of the Law, and to read therein every day; and the Apostle St. *Paul*, 1 *Thess.* 5. 27. charges that his Epistle be read to all the holy Brethren, and 2 *Tim.* 3. 15. he praises *Timothy*, because from a child he had known the Holy Scriptures: and the Eunoch of Queen *Candace* did Read in the chariot, *Esaias* the Prophet, *Acts* 8. 28. And, in all the synagogues the law and the Prophets, were read every sabbath-day, *Acts* 15. 21. & 17. the believing *Bereans* having heard the doctrine of S. *Paul* compared it with the scriptures to know if it was as he had said: And tho' the Revelations be the most obscure Book in the Scripture, yet the reading of it is recommended to all, *Rev.* 1. 3. *Bles-*

sed be he that readeth and they that hear the word this Propheſie.

Q. *It ſeems notwithſtanding, that it would be expedient to hinder the ſimple People from the reading them.* S. Peter *tells us, that there are in the Epiſtles of* S. Paul *things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures to their own deſtruction.*

A. Upon the contrary, the ſimple and ignorant are to read the Scriptures that they may become wiſe to Salvation, and Jeſus Chriſt tells us that the ignorance of the Scriptures is cauſe of Errors: *You Err not knowing the Scriptures,* ſaid he to the *Saducees, Matth.* 22. 29. And *David,* Pſ. 19. ſays *That the Law enlightens the Eyes, and maketh wiſe the ſimple*; And tho' there be ſome *ignorant and unſtable, that wreſt the Scriptures to their own deſtruction,* yet it hinders not S. *Peter* from recommending the ſame place to Believers, the Epiſtles of S. *Paul.* And in the firſt Chapters of the ſame Epiſtle he tells us, *That we have a ſure word of Prophecy whereunto we do well to take heed, as to a Light that ſhineth in a dark place.* For becauſe thoſe that are Prophane abuſe the word of God and his Graces the Children of God muſt not be forbidden the Uſe thereof.

Q. *What Profit then do Believers receive from the Reading of the Scriptures?*

A. By them they are inſtructed in the Knowledge of God, fortified in the Faith and Expectation of their Salvation, comforted in their Affliction, furniſhed againſt Temptations of Satan, the world and the Fleſh; *For whatſoever things were written aforetime, they were written for our learning, that we through Patience and comfort of the Scriptures might have Hope.* Rom. 5. 4.

SECT. VI.

Of the Church.

Quest, *What signifies this word Church?*

A. An Assembly.

Q. How many ways is the Name of Church taken in the Scripture?

A. Four ways principally, 1. For the Church of the Elect. 2. Generally for the Universal Visible Church, and they that make profession of Faith in Jesus Christ. And it is this Church Saint *Paul* speaks of, when he says, *That in a great house there are not only vessels of Gold and of Silver, but also of Wood and of Earth, because that this Church is composed of good and of evil ones*: 2 Tim. 2. 20. 3. The Church signifies an Assembly of the Leaders of the Church, which Jesus Christ speaks of *Matt.* 18. 17. When there is a quarrel between two Brethren, he will have the party offended tell it to the Church, 4. The name Church is given to each particular Christian Assembly, which is a part of the Universal Visible Church, such in the time of the Apostles was the Churches of *Corinth*, of *Ephesus*, of *Rome*, &c. to whom S. *Paul* directs his Epistles

Q. What is meant by the Church of the Elect?

A. It is the Assemble of all Believers that God hath Elected in Jesus Christ, of which some are glorified in Heaven, others are yet combating on the Earth, others are not yet born, or called to the Faith, but must be in their time, and subsist already in the counsel of God: of these Jesus Christ speaks *Joh.* 10. 16. saying, *Other sheep have I which are not of this fold, they also I must bring, and they shal hear my voice.*

Q. Where doth the Word of God speak of this ch of the Elect?

A. The Apostle *Heb.* 12. 23. calls it the H venly *Jerusalem,* the General Assembly and chu of the first born; It is this church which St. P calls the Bodie of Christ, for Christ cannot h dead Members. 1 *cor.* 12. 27. *Eph.* 4. 12. *col,* 1. and the Spouse of Christ, *Eph.* 5. 32. for Christ c not have Adultereſs for his Spouse: St. Pet *Ephes.* 2. 9. calls this church, *A choſen Generati a royal Prieſthood, an holy Nation, a peculiar Peopl*

Q. What Church is ſpoken of in this Article of Apoſtles creed, I believe the Holy Catholi Church.

A. Of the Church of the Elect, for we belie things that are not ſeen, as the Apoſtle *Heb.* 11. ſays, *Faith is the Evidence of things not ſeen.* An after thoſe words, I believe the Holy Catholic Church, is put the communion of Saints in th Church, that the profane may be excluded.

Q. Why is this church of the Elect ſaid to be inviſib ſince it is compoſed of men who are Viſible?

A. Not only becauſe the Glorified Saints a out of our ſight, and that thoſe who belong t the Election of God, and are not yet born, cann be ſeen, but alſo becauſe that though the Ele that live upon the Earth are viſible men, yet it not viſible that they are Elected, *God only knowe who are his,* 2 Tim. 2. 19.

Q. How underſtand you that out of the church th is no Salvation?

A. Firſt, Out of the church of the Elect no can be ſaved: for they that have no commu nio with the Members of the Body, have none alſo wi th

e Head, which is Christ, and which is the only ame by which we can be saved. Secondly, Out of the communion of the Catholick Visible Church here is no Salvation, if there be not an impossibility which cannot be overcome; as suppose some among the *Turks* and *Pagans* converted to Christ at the hour of death: but it is altogether necessary to Salvation, when it is possible, to be joyned to some Assembly of Christians, and make profession of the Faith of Christ, for with the heart man believeth unto Righteousness, and with the mouth confession is made unto Salvation, *Rom.* 10. 10. But this Maxim may not be understood of any particular Church, much less of the *Roman* church, which is the most corrupted of all the churches which call themselves Christian churches.

SECT. VII.

If the Church can err.

Quest. *IS there any particular church in the World to whom God hath given this priviledge not to err, but to be infalliable?*

A. There is none which hath this priviledge: The church of *Israel*, who before the coming of Jesus Christ was the only Visible church of God, hath erred, and fell many times into Idolatry in the 2 *chron.* 15. it is said that for a long season *Israel* had been without the true God, and without a teaching Priest and without Law & the Prophets. *Isai.* 56. 10. Reproaches the church of *Israel*, that their watch, men were all blind and ignorant,

Ezek.

Ezeck. 20. 7. We may learn that the Church of *Iſrael* committed Idolatry in *Egypt*, did ſhe not ſin in making of the Golden calf, *Exod.* 32. And when *Juda* had as many gods as cities, *Jerm.* 3, 28. And in the time of Jeſus Chriſt the church of the Jews was infected with many Hereſies, and with the Leven of the Phariſees; & there is not to be found an example of any particular church from the Apoſtles time till now, that hath perſiſted in the purity; and it was for good reaſon that St. Paul writting to the church of *Rome*, bids her take heed leaſt ſhe ſhould be cut off for her incredulity, *Rom.* 11. 21, 22. For ſhe hath fallen the moſt heavily and gone the furtheſt aſtray from the truth of all others.

Q. But if it be ſo that every particular church hath erred, and may err, then it follows that all the church hath failed, and then what will become of the promiſe Jeſus Chriſt made to his church, That the Gates of Hell ſhould never prevail againſt her? Mat. 16. 18.

A. Jeſus Chriſt in that paſſage ſpeaks not of any particular church preciſely, but of the church of the Elect, and gives us aſſurance by theſe words that all the machinations of the World, and Satan ſhall never be able to hinder the church from ſubſiſting in the Earth, but that there ſhall be a company of Believers which ſhall confeſs his Name; for the foundation of the Lord ſtandeth ſure, God knoweth who are his, 2 *Tim.* 2. 19. and notwithſtanding the corruption of the World, there is always reſerved ſome who boweth not the knee before *Baal*, 1 *Kings* 19. 18. And if it happen that ſome church fall from the Truth, God raiſeth up another in whom he manifeſts his Knowledge.

Q. *What you say seems contrary to your received opinion, that the state of the church hath been interted?*

A. We only understand by this the general condition of the church in the *West*, which by reason of the Dominion of the Pope, and the Superstitions in the *Roman* church hath been interrupted or greatly corrupted; but it follows not, that though there were not in the *West* pure particular Visible churches, that there was not in the *East* and other parts of the World.

Q. *But though each particular church may err, yet General councils assembled in the Name of Jesus Christ cannot err, for Jesus Christ hath promised that when two or three are gathered together in his Name he will be in the midst of them,* Matt. 18. 20.

A. I answer it cannot be affirmed with anie certainty of Faith, that there hath been any council that hath not erred in some kind, except that of the Apostles *Acts* 15. because they were immediately and infallablie lead into all Truth as Jesus Christ promised, *John* 14. 26. The church of *Israel* assembled in council erred, having condemned Jesus Christ to death as a Blasphemer: Many that have named themselves general councils have manifestly erred, as that of *Nice* 2d. which commanded to worship Images upon pain of curse and *Anathem*, and that of *Constance* which took away the cup in the Sacrament from the People; though they grant that Jesus Christ had Instituted it, and the Primitive church had practised otherwise: such councils, though they say they are assembled in the Name of Jesus Christ, are not so since they combat his Doctrine.

Q. *What call you then a council assembled in the Name of Jesus Christ?*

A.

A. Theſe who being aſſembled by his thority ſubmit their deciſions to his Holy W

SECT VIII.

Of the marks of the True Church.

Queſt. *BY what mark know you the* True ch *ſince there are ſo many, and ſo diff in their ſentiments, and each of them pretending the true one?*

A. By that which Jeſus Chriſt gives us, 10. 27. *My ſheep hear my voice, and they follow* and chap. 8. 31. *If you continue in my word, the you my diſciples indeed.* That is then the t church which is conform to the word of Je Chriſt, and obeys his voice.

Q. *But what ſay you to Antiquity?*

A. That it is a deceitful mark, untruth be little later then Truth; An error is not the tr becauſue it is Ancient: Antiquity deſtitute of Tr is but an ancient error, as an Ancient Elegan ſpoke, Jeſus Chriſt ſaid not, I am Cuſtom, b am the Truth, *John* 14. The only Antiquity that receive is the firſt Truth which we appeal for condemnation of error, ſaying with Jeſus Chr *In the beginning it was not ſo.* Matt. 19. 8.

Q. *What judgement make you of Succeſſion in Chair?*

A. That is alſo a falſe mark, for Hereticks m alſo make uſe of Antiquity, and Succeſſio the chair without Truth of a church by her Suc ſion but upon the contrary of her Succeſſio the Truth ſhe Teaches: The *Phariſees* in

chair corrupted the Law; and at this time the Doctors of the *Roman* church, in the pretended chair of St. *Peter*, combat his Doctrine.

Q. Visibility and splendor may not it be a mark of the true church?

A. No, for the Word of God upon the contrary fortels crosses and afflictions to befal the church and there happens sometimes so much calamity to the Church that she seems to be hidden, or to be vanished from the Earth, as when she was captive in *Egypt* and in *Babylon*, shut up in the Family of *Abraham*, and when many days passed in *Israel* without the True God, and without a Teaching Priest, and without the Law. 2 *Chron.* 15. 3. and when Idolatry was publickly introduced into the Kingdom of *Juda*, and into the Temple of *Jerusalem*.

Q. But the Christian Church having received more authentick promises for extention and splendor, it is not likely to be invisible, and that city set on a Hill cannot be hidden. Matth. 5. 14.

A. It is true that by the calling of the *Gentiles*, the Christian church is more extended than that of the *Jews* was, and there shall always be a Visible Christian church in the World, but it is not necessary to a particular churches, being pure that it be Splendent and Visible: The seven thousand men that had not bowed their Knee to *Baal*, were the true church, though they appeared not in *Israel*, and since the church of *Jerusalem* ceased not to be the True church, when, *Revelation* 12. she was forced to fly into the wilderness to shun the persecution of the *Jews*: and *Rev.* 12. wings are given to the church that she might fly and hide herself in the Wilderness: And *chap.* 13. there

is ſpoken of a time wherein all the Earth ſhou Worſhip the Beaſt. Jeſus Chriſt ſays, *Luke* 18. When he ſhall come he ſhall find no Faith in th Earth; and they of the church of *Rome* themſelves, ſay that Antichriſt will make the Sacrifice of the Maſs to ceaſe for three year and a half.

Q. May not perpetual duration be a Mark of the true church?

A. No, becauſe perpetual duration is a thing not known, but hoped for, and there is no particular church hath received any promiſe from God to endure for ever.

Q. But ſome will ſay, we wonder not that you reject thoſe precedent marks, ſeeing it is two hundred years agoe only, ſince you appeared in the World, ſo that cannot ſhow your ſucceſſion, nor where you were before Calvin *and* Luther?

A. We do not boaſt of our ſucceſſion, but of our Truth, yet we prove ſufficiently that our Religion is not new, but the firſt and moſt ancient, in making appear that we have the ſame Religion that Chriſt and his Apoſtles had, and being truth it ſelf, by conſequent it could not be interrupted, Truth being Eternal and immutable, and there muſt needs therefore always have been ſome church in the world, that hath made profeſſion thereof, for the gates of hell cannot prevail againſt the church. Thoſe then that ask us, where our Religion was before *Luther* and *Calvin*, we will ask them where theirs was in time of Chriſt and his Apoſtles; both of us begin the Hiſtory of our Religion at that time.

Q.

Q. *May not multitude be a good mark of the true church?*

A. No more than the reſt, for it agrees better with a falſe than with a True church, Jeſus Chriſt commands us to enter in at the ſtrait gate, for broad is the way that leadeth to deſtruction, and many there be which go in there at, *Matth.* 7 13. and *Luke* 12. 32. he calls his church the little flock, and *Exodus* 23. 2. we are forbidden to follow a multitnde to do evil; in ſhort, multitude can not be a good mark of the True church. ſince *Pagans* and *Mahumetans* are more in number than the chriſtians, and amongſt the chriſtian churches, the Hereticks are commonly more numerous than the Orthodox, as chriſtian catholicks were fewer than the *Arians.*

Q. *What think you of Miracles?*

A. That we have reaſon to ſuſpect that Mark, ſince Jeſus Chriſt hath foretold us, *Matth.* 24. That falſe Chriſts and falſe Prophets ſhall ariſe, ſ ving great ſigns and wonders: and S. *Paul* fortels us, 2 *Theſſ.* 2.9. That the ſon of perdition will come with ſigns and lying wonders.

Q. *How know you that the Miracles of the* Roman *church are lying wonders?*

A. Firſt, Becauſe they give Authority to lies, as worſhiping of Images and Praying to Saints: Secondly, Becauſe often they are not done in the Name of God and Jeſus Chriſt, as the miracles of Jeſus Chriſt and his Apoſtles, but in the name of ſome Images or Saint. Thirdly, Becauſe they are feigned inventions and contrivances to deceive the ſimple and credulous, and to keep them in their ſuperſtition, therefore they do them not in

publick before those they call Hereticks, to convert them, but secretly without witnesses.

Q. Hath the true church no Miracles?

A. Yes, Those of Jesus Christ and his Apostles, which having sufficiently confirmed the Doctrine declared to us, we have no need of new Miracles to give Authority thereto: an Evil and Adulterous Generation seeketh after a sign. *Matth.* 12. 39. and 16. 4. Signs are not for them that believe, but for them that believe not. 1 *cor.* 14. 22.

Q. May the titles of Catholick, and Holy, be marks of the True church?

A. No, Because names are not essential properties, and an Heretical church may as well assume these Titles as the True one; besides the Title of catholick or Universal, can be no mark of any particular church.

Q. What think you of Union?

A. That it is not an absolute mark of the church, for it is found in false and Heretical churches which are well United, but Union in Faith, and conformity to the word of God, is a true mark of a church, but if destitute of truth it is only a conspiracy against God.

Q. What judgment make you of Holinesse?

A. That is the only right mark of the True church, provided that Holyness in Doctrine be understood as well as in manners.

SECT. IX.

Of our Separation from the Roman *church.*

Q. WHy *have you ſeparated from the church of* Rome?

A. Becauſe our conſcience would not ſuffer us to partake of her Errors and Superſtitions, ſince we find not in her the only mark of the True church, which is conformity to the word of God, nor the pure Adminiſtration of the Sacraments.

Q. But *ought not chriſtian charity and the love of peace make us bear with their errors?* St. Paul *tells us, that charity beareth all things,* 1 Cor. 13. 7. *and ſhould the infirmities and faults of our brethren make us ſeparate from them, and break the Union of the church by a ſchiſm?*

A. We muſt bear with our Neighbours faults, but we muſt not conſent to them; now we cannot continue in communion with an Heretical church, but we muſt conſent to their Errors, 2 *cor.* 6. 14. What Fellowſhip hath Righteouſneſs with Unrighteouſneſs, and what communion hath Light with Darkneſs, and what agreement hath the Temple of God with Idols? And it were not juſt that to pleaſe our Neighbours we ſhould defile our ſelves with their ſuperſtition: St. *Paul* recommends Truth to us as well as charity, and *Epheſ.* 4. 3. he would have us to keep the Unity of the ſpirit in the bond of Peace.

Q. But *may not our ſeparation be juſtly accuſed of ſchiſm?*

A, No, For it is not abſolutely ſeparation which

makes ſchiſm, but that which is the cauſe of ſepa-
ration; now our ſeparation being upon a juſt ac-
count, cannot be called ſchiſm; for the Errors and
ſuperſtitions of the *Roman* church, made our ſepa-
ration neceſſary, for God having diſcovered them
to us, by his word, we could not without bring-
ing guilt upon our ſelves neglect that command-
ment of God, *Revel.* 18. 4. to come out of *Babylon*
that ye be not partakers of her ſins, and that ye re-
ceive not of her Plagues: beſides it doth not be-
come them to reproach us with our ſeparation, &
to accuſe us of ſchiſm, ſince they firſt thruſt us from
amongſt them by their Excōmunications and all
ſorts of violence; and we may much more juſtly
call them ſchiſmaticks, they having ſo unworthily
ſeparated from Jeſus Chriſt and his Apoſtles, and
from the purity of his Doctrine by ſo many Here-
ſies which they teach.

Q. *Yet could you not for peace ſake have diſſem-
bled, and contented your ſelves with diſtaſting them
in your heart?*

A. No, For God vomits out of his Mouth thoſe
that are luke warm, *Revel.* 3. 16. and would have
us to glorifie him as well in our bodies as in our
ſpirits, which are his, 1 *Cor.* 6. 20. and that as we
believe with the Heart unto Righteouſneſs, we
ſhould with our own mouth make confeſſion un-
to ſalvation. *Rom.* 10. 10.

SECT. X.

Of the Head of the Church.

Q. *WHo is the head of the church?*

A. Jeſus Chriſt only, for St. *Paul* ſays,

Epheſ.

Ephes. 4. 5. There is one Lord, and one Faith; and *chap.* 1.22. he says that God hath put all things under his feet, and gave him to be the Head over all things to the church, which is his Body: Now as Jesus Christ hath but one mystical Body, *viz.* his church, also this Body can have but one Head.

Q. *But hath not Jesus Christ established under him one here upon Earth, to be the visible Head of the church?*

A. No, for the word of God hath made no mention thereof, and *Ephes.* 4.11. St. *Paul* reckoning up the offices in the church, says, He gave some Apostles, and some Pastors, and teachers; but says nothing of this pretended Head, which should have been the first: And Jesus Christ forbids all Superiority of Authority amongst his disciples, *Luke* 22. 25, 26. *The Kings of the earth exercise Lordship over them, but ye shall not be so*; *and* Matth. 23. 8. *Be ye not called* Rabby, *for one is your Master even Christ, and all ye are brethren.*

Q. *It would seem that Jesus Christ looked on S.* Peter *as a Head, Ordinarily he is first named in the Gospel, and* Matth. 16. 18. *Jesus Christ says to him,* Thou art Peter and upon this Rock I will build my church.

A. His being named first doth not import any superiority of Authority or Jurisdiction, but of Honour and Order, because of his Age or Gifts; and when Jesus Christ says upon this Rock will I build my church; he had not regard to the person of St. Peter, but to his Doctrine, and the confession he had made in the name of the other Apostles, saying, *Thou Christ art the Son of the living*

God, and on this consideration, not only Peter but the rest of the Apostles are called the Foundation of the church, as we are taught by St. Paul, Ephes. 2. 20. *And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.*

Q. But Jesus Christ in the same place promises to give him the Keys of the Kingdom of Heaven, and that whosoever he shall bind on Earth, shall be bound in Heaven.

A. In those words he gives no Authority to S. Peter, which he gives not to the other Apostles, to whom also he hath given the Keyes, and the power of binding and loosing, and of remitting and retaining sins, *John* 20. 21. *As my Father hath sent me, so send I you*, v. 23. *Whosoever sins ye remit they are remitted*: But supposing it were as true as it is false, that Jesus Christ did in this passage estalish Peter Visible Head of the church, it would not follow that the Bishops of *Rome* are his successors in that Office, since we see no warrant for it in the scripture, neither hath the other Apostles had any successors in their Offices as Apostles.

Q. But since the death of Jesus Christ, and his ascension did not the Apostles acknowledge S Peter for their head?

A. No, on the contrary *Acts* 8. 14. the Apostles, send him with *John*, to Preach the Gospel in *Samaria*, and St. *Paul* says, 2 *cor.* 11. 15. That he esteemeth not himself a whit behind the very chiefest Apostles, and *Gal.* 2. 9. Naming *James* before Peter, he says, *James*, Peter, and *John* gave him the right hand of Fellowship, and proves at length in the same place, that he was not called to be an Apostle by any, but by Jesus Christ alone, and 1 *cor.*

1.12.13. He reproves those amongst the *corinthians* that did choose to themselves any other Head or Patron but Jesus Christ: every one of you says, *I* am of *Paul*, and I of *Apollo*, and I *Cephas*, and I of Christ: Is Christ divided? Was *Paul* crucified for you? Or were you Baptized in the name of *Paul*? To acknowledge then another Head than Christ, is to divide Christ. Neither can we acknowledge any other *head* but he who was crucified for us, and in whose Name we are Baptized. St. *Peter* himself takes no other Title in his Epistles but that of Apostle and Elder, and speaks to the Pastors of the church, not as having Authority over them, but as their companion in service, 1 Pet. 5. 1. *The Elders that are among you I exhort, who am also an Elder.*

SECT. XI

Of the Invocation of Saints.

Q. Must we pray to Saints?

A. No, Because we have neither command nor Example in the word of God for it; and when the Apostles desired Jesus Christ to teach them to Pray, he injoins them to pray to God only, *Luke* 11. 2. When you Pray, say, *Our Father which art in Heaven*, &c. Now that which is without the word of God, is without Faith, *Rom.* 10. 17 *Faith cometh by hearing, and hearing by the word of God*: It is then a sin to Pray unto saints, since it is to Pray without Faith, which is required in Prayer, *James* 1. 6. *Let him ask in Faith nothing wavering.*

Q. But is not Praying to saints expreslie forbidden in the Word of God?

A.

A. Yes, For God hath commanded us to ad
and serve him only, *Matth.* 4. 10. *Thou shalt w*
ship the Lord thy God, and him only shalt thou ser
Now praying is one of the chief and princip
Acts of Religious Worship and Service, and S
Paul teaches us that we cannot call on those we d
not believe in, *Rom.* 10. 14. *How shall they call*
him in whom they have not believed? then we are no
to Pray to saints, since it is not lawful to put ou
confidence in them, for God declares them curse
that put their trust in man, *Jerem.* 17. 5. *curs*
the man that trusteth in man.

Q. It is true we are to serve God only with the ser
vice of Latria, *but may we not serve the saints with th*
service of Dulia?

A. The word of God admits not of this distinc
tion, and *Gal.* 4. 8. St. *Paul* condemns the Pagan
that they gave service of *Dulia* to those which b
Nature were no Gods: Now however excellen
the saints are, yet they are not by nature Gods.

Q. But why may we not as well pray to the Saints i
Heaven, as we desire the Prayers of Believers her
on Earth?

A. Because we cannot Pray to saints which
are at such a great distance from us, and hav
not Ears to hear our voice, but we must acknow
ledge them to be searchess of our hearts, and t
know the intended thoughts of our Souls, which
to attribute to the creature that which is only du
to the Creator: 2 *chron.* 6. 30. For *thou only know*
the hearts of the children of men.

Q. It is true there is none but God that can imm
diately know the hearts of men, but saints may kno
them when God reveals them to them, as he did to Elis
w

what his servant Gehazi *did to* Nahaman, 2 Kings 5. 26.

A. I grant God can do it, but it is not sufficient to pray in Faith that we be assured of the power of God, but likewise of his will, but we are so far from having ground to believe that God will reveal the Prayers of men here below, to the saints in Heaven, that on the contrary the scripture tells, *Eccles.* 9. 5. 6. That they have no more portion for ever in any thing that is done under the Sun; and therefore *Elijah* bids *Elisha* ask what he would, before he was taken away, 2 *Kings* 2. 9. Presupposing that it would be in vain to ask him any thing after: and God having extraordinarily made a Revelation of this kind to one of his Prophets, to give Authority to his Ministery, cannot be drawn into a general consequence for all *Saints*

Q. Nevertheless it would seem that seeing God who knoweth all things; they should see all things in God as in a glass.

A. That doth not follow; for the Angels who see the face of God, know not the time of the day of Judgment, *Matth.* 24. 36. And if they who see God should see all that God seeth and knoweth, they would become Gods, seeing that they would have infinite knowledge: Saints see nothing in God but what is necessary to make them happy.

Q. Yet Jesus Christ says, Luke 15. 7. *That there is great joy in Heaven over a sinner that repenteth, then Saints must know the repentance of sinners, and consequentlie their thoughts and inclinations?*

A. Jesus Christ speaks not of Saints but of Angels, as he explains himself *verse* 10. saying, *There is joy in the presence of the Angels of God over one sinner that repen-*

repenteth: Now we need not wonder that the A… have ſome knowledge of mens repentance, … they are ſent hither for that end, as the Ap… tells us, Hebr. 1. 14. *Are they not all miniſt… ſpirits ſent forth to miniſter for them who ſhall be h… of ſalvation.*

Q. *But what ſay you of the Letter* Elija *writ to* Jo… ram *after he was taken up into Heaven*? 2. chr. 21. 1…

A. That *Elija* writ not that Letter after he wa… teken up, but before, having writ it by a Spirit o… Propheſie, and left it on the Earth, and ſo was g… ven afterwards to *Joram* by ſome Prophets t… whom *Elijah* had committed it.

Q. *Neverthleſs glorified Saints muſt have ſo… knowledge of the condition of Believers here on Ear… ſince they take care for their Salvation, and* St. Pet… *promiſes to* Believers, 2 Epiſt. 1. 15. *That after h… death he would endeavour that they might remember t… things that he had taught them.*

A. This paſſage is not well and rightly tran… lated ſo, for ſaint Peter ſays not that *he will ende… vour after his death that* Believers *ſhould remem… thoſe things*; but, *that they ſhould remember the… after his death.*

Q. *At leaſt it is lawful to ſerve and pray to Angel… which aſſiſt us, and are near to us*?

A. Not at all, for *Rev.* 22. 9. and 19. 10. ſain… *John* was going to worſhip the Angel, and the An… gel rebuked him, and took him up, ſaying, *See th… do it not, I am thy fellow ſervant, worſhip* God; and S… *Paul* rejects Worſhipping of Angels as ſuperſti… ous, *col.* 2. 18. *Let no man beguile you of your rewar… in a voluntary humility, and worſhipping of Ange… intruding into thoſe things which he hath not ſeen.*

Q. *Yet we ſee that under the Old Teſtament Believers have often worſhipped Angels, and Prayed to them:* Abraham *bowed himſelf towards the ground before them; and a little after,* Lot, Gen. 18. and 19.

A. I anſwer, *Abraham* and *Lot* did not think they were Angels, but men that were ſtrangers, for whom they make readie Meat, therefore this homage was onely civil, and according to the *Eaſtern* cuſtom when they meet one another; but when they knew one of them was the Lord, they Worſhipped him; and *Prayed* to him likewiſe as God.

Q. *What think you of this paſſage in* Gen. 48. 16. *When* Iacob *dying, bleſſes after this manner the children of* Joſeph; The Angel which redeemed me from all evils bleſs the Lads, and let my name be named on them, and the names of my Fathers, *Abraham* and *Iſaac*; *for it would ſeem that in this paſſage* Jacob *prays to an Angel, and that he would have the children of* Joſeph *pray to* Abraham *and* Iſaac?

A. I anſwer, this was no created Angel, but Jeſus Chriſt, whom *Malachy* calls the Angel of the covenant, chap. 3. 1. And one of thoſe that appeared to *Abraham* and *Lot*, who is oft times in the 18. and 19. c. of *Geneſis*, called the Lord, and he with whom *Jacob* wreſtled; *Hoſea* 12. 3, 4. the Prophet ſays, Jacob *by his ſtrength had power with God, yea he had power over the Angel, and prevailed*; & *Jacob's* deſiring that his name, and the names of his Fathers ſhould be named on the children of *Joſeph*, is not that he would have them to pray to him and his Fathers, but that the children of *Joſeph*, to wit, *Ephraim* and *Manaſſeh* ſhould be called by his name, as children of *Jacob*, and be partak-

ers

ers with them, as two different Tribes, which
observed when the Land of *Canaan* was divi
but besides this, it is in vain for the Doctor
the *Roman* Church to alledge passages out of
Old Testament, for the invocation of Sai
since they think that the Saints were shut up in
Limboes of the Fathers, and did not then see
Face of God, which is the principal ground th
have for their Invocation of Saints.

SECT. XII.

Of the intercession of Saints.

Quest. *WE being miserable sinners, how can
draw near to the Divine Majestie, if
do not imploy some of Gods friends for Mediators,
when we will speak to the King, we adress our selv
some of his Favorites?*

A. I grant we dare not approach to God but
a Mediator, but we need not for that end emp
Saints; for if we have sinned, we have an Advoc
with the Father, even Jesus Christ the Righte
1 *John* 2. 1. And Jesus Christ says, *John* 14. 6. I
the way, the truth, and the life, no man com
to the Father but by me.

Q. *But may not Saints and Angels be also M
diators?*

A. No, For St. *Paul* says, 1 *Tim.* 2. 5. The
one God, and one Mediator between God,
men, the man Jesus Christ.

Q. *This passage seems to be alired, for in
Greek it is, There is one Mediator, and not one
Mediator?*

A. The Greek word as in this context signi
on

one only, as also *Eph.* 4. 4, 5, 6. And they of the *Roman* Church in the *Louvian* Version have turned it so, in the next chapter verse 2, That a Bishop must be the Husband of one Wife, they have it of one onely, and it is clear that in that place it should be taken so, for the Apostle would have us to understand that there is one Mediator as there is one God: now there is but one only God, there is therefore also but one only Mediator.

Q. *It is true there is but one Mediator for redemption, but there may be more for intercession?*

A. Not as Intercessor is to be understood in this question, for one who can procure us the favour of God by his own Merit and Intercession, and so those of the *Roman* church understand the word when they pray God in the Mass to hear them for the Merits of the Saints, whose Relicks are under the Altar: Now there can be no such Intercessor but Jesus Christ only, who alone hath reconciled us to God by his blood, and the only Advocate and Propitiation for our sins, 1 *John* 2. 2. And it is in this beloved that God accepteth us, *Eph.* 1. 6.

Q. *Why may not glorified Saints pray to God in heaven for us, as well as Believers pray for one another on the earth; have they less knowledge and charity in Heaven, then they had on Earth?*

A. Glorified Saints may pray for the church in general, but not for particular Believers, not for want of Charity, but for want of Knowledge of the persons and their necessities; for though their knowledge be much more perfect because of their seeing God, yet have they no more communication with Believers here one Earth, as it hath been said before, that they have no more portion

for

for ever in any thing that is done under the Su

Q. *But is it not expedient at leaſt to make uſe o Interceſſion of Saints to go to eſus Chriſt for us?*

A. No, for he commands us to come to h ſelf, Matt. 11 28. *come unto me all ye that labour a are heavy laden.*

SECT. XIII.

Of Images.

Queſt. IS *it not lawful to make Images of God?*

A. No, for the Prophet *Iſaiah* ſhew us that God cannot be repreſented, cap. 40. Ver 18. *To whom will ye liken God, or what likeneſs will compare unto him!* And *Deut.* 4. 15. *Moſes* ſpeaketh the *Iſraelites*, ſaying, *Take ye heed unto your ſelves; we ſaw no manner of Similitude on the day that the L ſpake unto you in* Horeb *out of the midſt of the fire: Leſt ye corupt your ſelves, & make you a graven Im the ſimilitude of any figure, the likneſs of male or fema*

Q. *Nevertheleſs, God hath often appeared to Be vers under the Old Teſtament in humane ſhape,* as Abraham *and* Lot, Gen. 18. and 19.

A. Extraordinary Appearances of God are n to be the Rule of our Actions, but his comman and though God appeared in Humane Likene yet the church of *Iſrael* never made any ſuch R preſentation of him.

Q. *Is it lawful to make* Images *of Saints, and gi to them any Religious Worſhip or Honour?*

A. No, for God hath forbidden us to bow do before any Image whatſoever in his ſecond co mandment, *Thou ſhalt not make unto thee auy Gra Image, nor the likeneſs of any thing that is in Hea above, or in the Earth beneath. Thou ſhalt not bow d to them, nor ſerve them.*

Q. *This word ſhould be tranſlated Idol, and not Image; for God forbids there only the Pagan Idols, which did repreſent falſe Gods, and not Images of Saints* ?

A. Images both of Saints and Angels are forbidden; for he forbiddeth to make any likeneſs of any thing that is in Heaven.

Q. *Why then did God command to put Cherubims upon the Ark, and in the Tabernacle, which did repreſent Angels* ?

A. That was a command of the Ceremonial Law, which ſince hath been aboliſhed by Jeſus Chriſt; but the forbidding to worſhip Images is a command of the Moral Law, which is eternal, and indiſpenſable. Beſides, they were not put there to be worſhipped by the people, for there were two Veils between the people & them, ſo that the people could not ſee them: and there was moreover, an expreſs command to make Cherubins, whereas there is none to make *I*mages of *S*aints, and to put them into the church.

Q. *Is it lawful to worſhip the Relick of Saints* ?

A. No, We ſhould have a reſpect unto the Sepulchres of the Saints and Martyrs, ſince their Bodies have been the Temples of the holy Ghoſt; but to give them any religious worſhip, is to leave the living God to ſerve Idols; *And God hid the body of Moſes, leſt the people of Iſrael ſhould have commited Idolatry with it*, Deut. 34. 6.

SECT. XIV.

Concerning Praying for the Dead.

Queſt. MUſt we pray for the Dead?

A, No, Becauſe we have neither

Command nor an example in the Word of God; and ſince the Scripture ſpeaks only of two places, Heaven for the Righteous, and Hell for the Wicked; our Prayers cannot draw the Wicked out of Hell, for their torments are to be eternal; nor can they add to the happinneſs of thoſe in Heaven, becauſe it is already Compleat.

Q. Yet we have an Example in the 12th Chapter of the 2d. Book of the Maccabees, *where* Juda *and his Men prayed for their Brethren which were ſlain, and under whoſe Garments were things conſecrated to Idols, that their ſin might be pardoned?*

A. This Book is not Canonical, nor was ever acknowledged as ſuch by the church of the Jews, and there were many Superſtitions ſliden in among the Jews in the time of the Maccabees; ſo their Practice cannot be an Example to be followed: neither did they pray that they might be delivered out of Purgatory, but that they might be happie at the Reſurrection, as it appears from Verſe 44.

SECT. XV.

Of Purgatory.

Queſt. *DO you believe that after this Life the Souls of all Believers go to the fire of Purgatory for many years to be tormented, that they may be purged and cleanſed from their ſins?*

A. No, For the Scripture ſpeaking of the condition of Believers after this Life, tells us, Iſai. 57. 1. *That the Righteous is taken away from the Evil to come, and ſhal enter into* Peace: *and Rev.* 14. 13. that Ble-

Bleſſed are the dead that die in the Lord from henceforth yea; ſaid the Spirit, that they may reſt from their labors, and their works do follow them. And *Eccl.* 12.7. *Then ſhall the duſt return to the Earth as it was, and the Spirit ſhall return unto God who gave it.* And 2 Cor 5. 1 that *if our earthly Houſe of this Tabernacle were diſſolved, we have a Building of God, an houſe not made with hands, eternal in the Heavens.* Likewiſe, Jeſus Chriſt, by the Parable, *Luk.* 16. of *Dives* & *Lazarus* teacheth us, that Believers after death are carried into *Abraham's* boſom, where they are comforted; and at his death he ſays to the converted Thief, *This day thou ſhalt be with me in Paradiſe*, Luk. 32.43. and St. *Paul* 2 *Tim.* 4. 7, 8. Promiſes to himſelf, That having kept the Faith, and fought the good Fight, he ſhould receive the Crown of Righteouſneſs: & the Spirit of Chriſt ſays to Believers, Rev. 2. 10. *Be faithful unto death and I will give thee a crown of Life.* In a word, Jeſus Chriſt, *John* 5. 24, ſaith, *That he that believeth on him, ſhal never enter into condemnation, but is paſſed from death unto life*: And St. *Paul*, Rom. 8. 1. ſays, *There is no condemnation to them that are in Chriſt Jeſus*: then certainly neither in this Life, nor in that which is to come, is there any condemnation to them; it muſt then be much raſhneſs to condemn thoſe whom God hath juſtified, & to think that God takes pleaſure to puniſh his Children many thouſands of years for ſins already pardoned, and for which he hath had full ſatisfaction by the death of his Son our Saviour.

Q. But ſince the Scripture tells us, Rev. 21. 17. That no unclean thing ſhall enter into the Holy City, *is it not neceſſarie that Souls ſo much infected with ſin ſhould be purged with fire that they might be preſented pure and holy unto God?*

A.

A. In this peſſage of the Revelations God ſpeaketh of wicked perſons, and not of Believers, ſuch as Traitors, and Adulterers, who committed abomination and falſehood, and who entered not into the city of God, *Revel.* 22. 15. And it is not material fire that cleanſes the ſoul, but the blood of Jeſus Chriſt that cleanſeth us from all ſin 1 *Joh.* 1. 7. for by vertue of his blood our ſins are blotted out: we are alſo cleanſed by the holy Ghoſt in Regeneration and Sanctification: *Such were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God.* 1 cor. 6. 11.

Q. *Have believers no need then to be purged after death?*

A. No, for God hath in this life freely forgiven all our ſins, *col.* 2. 13, Neither is there any place for Repentance and Amendment after this life, and where the tree falleth there it ſhall be, *Eccleſ.* 11. 3.

Q. *What do you underſtand then by the fire* Saint Paul *ſpeaks of,* 1 cor. 3. 15. *That the fire ſhal try every mans work of what ſort it is?*

A. I underſtand the Word of God by which all Doctrines are to be tryed, for the Apoſtle in that place ſpeaks of the Doctrine of the Goſpel, as of a Building, whoſe Foundation is in Jeſus Chriſt, and upon which Paſtors builded ſome Gold, Silver, and Precious ſtones, that is, good and ſolid Doctrines; and others, Wood, Hay, and ſtubble, that is light and curious Doctrine, which will periſh, and vaniſh away when they are examined by the Word of God; as wood, hay, and

ſtubble

ſtubble in the fire is burned, and turned to ſmoak.

Q. *Doth not that ſaying of St.* Paul, 1 Cor. 15. 29. What ſhall they do which are baptized for the Dead, if the Dead riſe not, *imply a Purgatory* ?

A. This paſſage cannot prove Purgatory, for it is only the Reſurrection that the Apoſtle conſiders. Many Learned Men in the Church have thought that ſaint *Paul* ſpeaks of certain Hereticks, who denyed the Reſurrection of Jeſus Chriſt, and yet when any of them dyed without Baptiſm, Baptized ſome others for the dead and in their name, fearing that they ſhould be puniſhed for dying without Baptiſm.

Q. *But Jeſus Chriſt ſays in* Matth. 12. 32. *That the ſin againſt the Holy Ghoſt ſhall not be forgiven either in this World, or in the World to come; there muſt then be a World to come in which ſins are forgiven and puniſhed* ?

A. Theſe words, *ſhall not be forgiven,* ſignfie only *that it ſhall be puniſhed in this World, and in that which is to come*: as ſaint *Mark* explains it chapter 3. 29. He that Blaſphemeth againſt the Holie Ghoſt hath never Forgiveneſs; but is in Danger of eternal damnation: Alſo by the *world to come* may be underſtood the day of Judgment, in which the Scriptures tell us Sins ſhall be forgiven, and puniſhed, becauſe then ſhall be publickly pronounced the ſentence of condemnation, or of Abſolution, according as ſaint *Paul* prayed for *Oneſyphours, That he might find mercy of the* Lord *in that day,* 2 *Tim.* 1. 18. becauſe then mercy or puniſhment would be manifeſted.

SECT.

SECT. XVI.

Of humane Satisfactions.

Queſt. *CAn men ſatisfie the Juſtice of God for their Sins by Works of Penitence, as Faſting, Almes, Stripes, and ſuch like?*

A. No, for they are imperfect, and to think that any Suffering and Pains, but thoſe of Jeſus Chriſt, can Reconcile us to God, is to eſteem the Blood of Jeſus Chriſt and his Sufferings, ſuperfluous and unprofitable; for God takes not two payments for one debt, and the Scripture tells us, Col. 2,13.14. *that God hath freely forgiven all our treſpaſſes in blotting out the hand Writing of Ordinances that was againſt us, Nailing it to his Croſs*, and this Word freely excludes all ſatisfaction on our part, for as St, Paul Rom. 11.6. ſays, *If by Grace; then it is not by Works.*

Q. *But they will tell you that they hold thoſe penitential works, Satisfactory only by vertue of the death of Chriſt?*

A. Theſe things are contradictory, for Jeſus Chriſt dyed that we ſhould not be oblidged to make ſatisfaction our ſelves, and to pay that debt which it was impoſſible for us to pay; and the Apoſtle, Heb. 1.3. tells us us, *That he had by himſelf purged our ſins*, and not by our making ſatisfaction.

Q. *God hath indeed freed us from the guilt of our ſins, for Jeſus Chriſt's ſake, but not from all the puniſhment of them?*

A. This is an abſurd evaſion; for the forgiving of Sin, is nothing elſe but the not puniſhing of it, and when we deſire *That God would forgive our Sins as we forgive them that treſpaſs againſt us*, we

pray

pray that God would not inflict the puniſhment that we deſerve for our ſins, no more than we ſeek to Revenge the Wrongs done unto us.

Q. *Yet God often inflicts puniſhments after he hath pardoned Sins, as he did upon* David *after having ſignified to him that his Adultery and Murder were pardoned,* 2 Sam. 12. 10. 14.

A. Such puniſhments God inflicts for to humble and correct his Children, but not to ſatisfie his Juſtice, and are rather effects of Love and Mercy, than of Juſtice, therefore *Eliphas* ſays to *Job*, *Happie is the man whom God correcteth*, therefore deſpiſe not thou the chaſtning of the Almightie, Job 5. 17.

Q. *What think you of* Stripes *and* Pilgrimages, *and ſuch voluntary works, by which the* Roman Church *think they make ſatisfaction to the juſtice of* God?

A. Not only that they cannot ſatisfie Gods Juſtice, but that they deſerve puniſhment, becauſe they are ſuperſtitious Traditions of men, and of which it ſhall be ſaid, *Who hath required theſe things at your hands?*

Q. *What ſay you to the counſel that* Daniel *gave* Nebuchadnezar, *to redeem his ſins by Alms?* Dan. 4. 27.

A. That he doth not mean that the Alms of *Nebuchadnezar* could be the price of his Redemption, but that he would change his life in the preſence of God, and make up the time ſpent in unjuſtice, and extortions, by ſerious amendment of life, & giving liberally Alms to the poor, and that in ſo doing God would be propitious to him; who according to his mercie to repenting ſinners hath promiſed, Ezech, 18. 21, 22. That if the wicked turn from his ſins, they ſhal not be mentioned unto him, and the word tranſlated by ſome, *Redeem*, ſignifies

to break, to tear, and undoe what hath been done.

Q. *If by our works we cannot make satisfaction for our selves, then we can far less do it for others?*

A. That is certain, therefore the Apostle *Gal.* 6. 5. tells us, That every man shall bear his own burthen; and 2 Cor. 5. 10. That we must all appear before the Judgement Seat of Christ, that every one may receive the things done in his Body according that he hath done, whether it be good or bad.

Q. *Yet* Colos. 1. 24. *saint* Paul *tells us, That he fills up that which is behind of the affliction of* Christ *in his* Flesh, *for his Body sake, which is the* Church?

A. Saint. Paul saying, *for his Body which is the church,* answers this objection, for this shews us, that besides Jesus Christs Natural Body, whose sufferings were accomplished on the cross, when he said *it is finished,* John 19. 30. he hath a Mystical Body, *viz.* the church whose Afflictions and Sufferings are called Sufferings of Christ, because of the near union with Christ: who looks upon that which is done to any of his, as done to himself, *Matth.* 25. 40. and who cried from Heaven to *Saul,* who Persecuted the churches, *Acts* 9. 41. *Saul, Saul, why persecutest thou me?* saint Paul, saying, that he suffered for his Body which is the church doth not mean for her Redemption, but for her example and Edification.

SECT. XVII.

If the sufferings of Christ were accomplished on the Cross.

Quest. *Your sayings that the sufferings of Jesus Christ were accomplished on the Crosse, seems*

seems to contradict that which they say you teach of Christs descending into hell, that the Soul of Iesus Christ did locally descend into hell after his death, and was tormented with the devils till his resurrection.

A. This Accusation is an impudent calumny invented by the Monks to make us odious to the people, for on the contrary, we have alwayes taught that the sufferings of Jesus Christ were finished in his death; and we overthrow the Doctrine of Purgatory, and of Limbo's, and Christs local Descention into Hell, by his own words to the converted Thief upon the Cross, *Luke* 23. 43. *This day thou shalt be with me in Paradise*, which words shew that his soul was with our Saviour in Paradise that same day.

Q. *What hath given occasion to this calumnie?*

A. An Evangelical Doctrine plainlie taught in the Word of God, that Jesus Christ suffer'd not onlie in his Bodie, but likewise in his Soul, having been extreamlie afflicted and grieved therein, which made him sweat drops of blood, *Luk.* 22.44. and to say, *Mat.* 26 38. *My soul is exceeding sorrowful even unto death*, and upon the cross, *Why hast thou forsaken me? Matth.* 27. 46. Which also was very necessarie for our Redemption, for he being the Redeemer of our Souls as well as of our bodies, it was necessarie he should suffer for us in his Soul, as well as in his Body.

Q. *Yet it will seem no calumnie to say, That you teach that Jesus hath been damned, for these words are found in one of your Catechisms,* viz. *in the* French Section 10. How could Jesus be in such damnation?

A. The Author of that Catechism, by that word

damnation, meaneth nothing but condemnation, according to the primitive signification of the word, and the word (*such*) which is added to that of damnation, fully justifies that; for being a relative word, it must needs design the damnation spoken of before, which is such as all christians grant Jesus Christ hath suffered. (*viz.*) That he drunk the Cup of the Wrath of God for Sin, and suffered the Punishment that Sinners had merited; and afterward the same Author explains himself so clearly, that without much Malice he cannot be accused of teaching that Jesus Christ suffered the Punishment of the damned in Hell with the Devils; For he put this difference betwixt Jesus Christs Suffering and the Wicked sufferings, that the wicked continued therein, but that the Anguish which Christ suffered was but a sting for to prick him, and that the wicked despair and are angry against God, and blaspheme him: whereas Jesus Christ never ceased to hope always in God in the midst of his distress.

SECT. XVIII.

Of Pilgrimage.

Q. *Is it lawful to go in Devotion to the Images and Relicks of Saints to be cured of any Distemper, or for good success in our undertaking?*

A. No, For this is to leave the Creator, and go to the Creature, whereas we ought to have recourse to God only for Grace, to help us in time of need, *Heb.* 4. 16. And the mercy of God being extended to all Nations, he is not more accessible in one place than in another, as Christ says to the Samarita-

Samaritan upon the conteſt between them and the *Jews* about the place of worſhip, which the one would have to be in *Jeruſalem*, the others in Mount *Garizim*, *John* 4. 21, 23. *Woman believe me*, the hour cometh when ye ſhall neither in this mountain, nor yet at *Jeruſalem* worſhip the Father but the true worſhipers ſhall worſhip the Father in ſpirit and in truth.

SECT. XIX.

Of Monkiſh Vows, and firſt of that of a Single Life.

Queſt. *May one lawfully Vow a ſingle life to God?*

A. No, For a ſingle life is only fit for thoſe that have the gift of continence; for thoſe that have it not, God commands to Marry, 1 *cor.* 7. 9. If they cannot contain let them marry, for it is better to marry than to burn.

Q. *But may not perpetual continency be Vowed to God?*

A. No, For it is the gift of God, and not in our power, St. *Paul* ſpeaking of this gift 1 *cor.* 7. 7. ſays, I would that all men were even as I my ſelf, but every man hath his proper gift of God, one after this manner, another after that.

Q. *Who are then they that make themſelves Eunochs for the Kingdom of Heaven?* Matth. 19. 12.

A. Thoſe that finding that God hath granted them this gift, have taken up a firm reſolution in themſelves to abſtain from Marriage, that they may ſerve God with more liberty and leſs diſtraction; but Jeſus Chriſt himſelf ſays in the ſame

place that all men cannot receive this saying, *Matth.* 19. 11.

Q. Yes St. Paul *condemns widows, who having consecrated themselves to the service of the church, would afterwards Marrie,* 1 Tim 5. 12. Having damnation because they have cast off their first faith.

A. St. *Paul* condemns them, because by marrying they make themselves uncapable of fulfilling their promise to serve the Church, and not for their marrying, and therefore least they should be obliged to quit their Office, and so violate their Faith by marrying, he forbids to receive any into that number under threescore, and commands young Widows to marrie, saying, *I will therefore that the younger women marrie,* 1 Tim. 5. 14.

Q. *Is this command in the* 1 Cor. 7. 9. If they cannot contain let them marrie; *made to Ministers and Ecclesiastical persons as well as to other people?*

A. Yes, For Ministers are much obliged to obey God as others: and therefore Ecclesiastical persons under the Law did marrie, both Priests, and Prophets; and under the Gospel, St. Peter was married, and *Philip* the Evangelist, St. *Matth.* 8. 14 *Acts* 21. 9. And St. *Paul* 1 Cor. 5. 9. tells us, that he had power to lead about a Sister, a Wife, as well as other Apostles and Brethren of the Lord, and *Cephas*: And 1 *Tim.* 3. 2. he would have a Bishop to be the Husband of one Wife, and therefore speaking of them that forbid marriage, he calls them seducing Spirits, teaching Doctrines of Devils, 1 *Tim.* 4. 1, 2, 3.

SECT.

SECT. IX.

Of Vowing Povertie.

Queſt. *IS it lawful to vow* Povertie *to God, and quit our Goods to ſhut our ſelves up the reſt of our daies in a cloiſter, and beg our Bread from door to door?*

A. No, Jeſus Chriſt indeed Commands us to quit joyfullie our Goods, Wives, and Houſes, for to follow him, when we cannot keep them without diſſembling or abandoning the Truth, but he commands us not to beg, but on the contrary would have us, *Gen.* 3. 19. to eat our bread in the ſweat of our faces; and 1 *Tim.* 6. 18. that the Rich ſhould be rich in good Works, readie to diſtribute, willing to communicate; and *Eph.* 4. 28. the Apoſtle would have us to labor, working with our hands the things which are Good, that we may have to give to him that needeth.

Q. *Yet Jeſus Chriſt commandeth the young man,* Mat. 19. 21. to ſell what he had, and to give it to the poor

A. Jeſus Chriſt commandeth this young man to do it that he might make manifeſt his covetouſneſs, and to ſhow that he loved not God with all his heart, as he had boaſted. *Luke* 14. 26. but he commandeth not others to do it.

SECT. XXI.

Of Vowing Obedience.

Queſt. *IS it lawful to vow a blind Obedience without contradiction to a Superior?*

A. No, For God only hath ſoveraign power over our conſciences; 1 *cor.* 7. 23. Ye are bought with a price, be not ye ſervants of men.

Q. *What think you of the Vows of children that without the conſent, and againſt the will of their Parents and ſuperiours put themſelves into Monaſteries?*

A. That they are void, for the ſcripture tells us, *Numb.* 30. 5. That if a Father diſallow the Vows of a child yet in his houſe, they ſhall not ſtand; and they that allow ſuch Vows, make void the commandment of God, Honour thy Father and thy Mother, by their Tradition, as Jeſus Chriſt chargeth the *Phariſees*, Matthew 15. 6.

SECT. XXII.

Of Lawful Vows.

Q. *What is requiſite in lawful vows?*

A. Firſt, That they be made to God only, and not to creatures, *Pſal.* 76. 11. *Pſ.* 50. 14. Offer unto God thanksgiving, and pay thy vows unto the moſt high. Secondly, That the things vowed be lawful and good: It was a wicked vow of the *Jews*, not to eat nor drink till they had killed *Paul*, *Acts* 23. 12. Thirdly, That it be not raſh, as *Jeptha's* was, to ſacrifice the firſt thing that ſhould meet him after his Victory, *Judg.* 11. 31. and *Herods*, *Matth.* 14. 7. Fourthly, That the thing vowed be our own, and that it be in our power to fulfil it.

Q. *Are unlawful and wicked Vows to be kept?*

A. No, For a wicked and raſh Vow ought not to make us violate our firſt vow in Baptiſm, to obey

obey the commandments of God; and the keeping and fulfilling ſuch vows is as great or greater crime than the making of them.

SECT. XXIII.

Concerning Faſts.

Q. *WHat think you is this to be blamed in the* Romiſh *Faſts?*

A. Four things chiefly. 1. Their making them conſiſt in diſtinction of meats, and not in abſtinence from meats, 2. Their ordering them Preciſely at a certain time of the year, without reſpect to the fitteſt time, in which we ought particularly to humble our ſelves before God. 3. Their being become Superſtitious, and being impoſed with as much or more rigour than the commandments of God, 4. And above all, the believing that they merit Eternal Salvation in obſerving of them.

Q. *Are ſuch Faſts condemned in the word of God?*

A. Yes, for St. Paul forbids us to make any diſtinction of meats, 2 *cor.* 10.25. whatſoever is ſold in the ſhambles that eat, asking no queſtion for conſcience ſake. And our Lord Jeſus Chriſt tells us, *Matth.* 15,11. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth defileth a man. And 1 *cor.* 8. 8. Meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worſe. And *Rom.* 14. 17. The Kingdom of God is not meat nor drink, but righteouſneſſe and peace and joy in the Holy Ghoſt. And above all

the Apostle speaks very expreslie, *Col.* 2. 16. Let no man judge you in meat or drink. And 1. *Tim.* 4. 3 *he says*, that they are seducing spirits, teaching doctrines of devils, who command to abstain from meats, which God hath created to be received with thanks-giving, of them which believe and know the truth.

Q. It may be answered to these passages, that in them St. Paul *condemns two sorts of persons*, First, *Those who under the Gospel would oblige christians to observe the Ordinances of the Law, touching the distinction of meats, which we ought not any more to observe because they were shadows of things to come, but the body is of Christ. colos.* 2. 17. *And* Secondly, *Those who looked on some meats to be polluted by Nature, as some Hereticks have done; but these passages do not seem to condemn those who in some certain times ordained abstinence from some sorts of meats to humble and subdue the flesh,*

A. To the first I Answer, that if S. *Paul colos.* 2. 20. would not have us to obey the Ordinances of the Law about the distinction of meat, because we are dead with Christ, though they were ceremonies instituted of God, much less are we obliged, seeing we are dead with Christ, to observe New Ordinances, which are but inventions of men, for we ought to stand fast in the Liberty wherewith Christ hath made us free, and not be intangled again with the Yoke of Bondage, *Gal.* 5. 1. And *Secondly*, in that passage of St. *Paul*, 1 *Tim.* 4. Where he calls them seducing spirits, that teach to abstain from meats that God hath created to be received with thanksgiving of them which believe the Truth;

he

he speaketh in the general without any restriction: and *colos.* 2. 22, 23. He condemns them that say, Touch not, Taste not, Handle not, though such things had a shew of wisdom in will-worship and Humility, and neglecting of the Body, not in any honour to satisfying of the flesh: Now the forbidding to eat flesh upon certain days, must be of these kind of Ordinances.

Q. Do you blame all manner of Fasts?

A. No, for though Fasting of it self be an indifferent thing, yet it becomes profitable and good when superstition and the opinion of Merit is separated from it, and when it is employed to subdue the flesh and humble the minde, to help forward Repentance, and to excite Zeal in Prayer, and therefore the Scripture ordinarily joyns Prayer and Fasting together, *Matth.* 17. 21. Jesus Christ saith, that There is a kind of devils that goeth not out but by prayer and fasting: And 1 *cor.* 7. 5. S. *Paul* would have the Husband and the Wife to separate themselves for a time, to give themselves to Fasting and prayers.

Q. When is fasting requisite?

A. First, In time of Affliction, either publick or private, for extraordinary Humiliation before God, in such a time is needful as in Joel 2. 15 When the church was in distress they were commanded to Blow the Trumpet in Sion, sanctifie a Fast, call a solemn Assembly. Secondly, when it is necessary to make Request by prayer to obtain something of importance for the church, and to obtain a Blessing upon their Ministry, *Acts.* 14. 26. And besides these publick Fasts, every one ought to fast and to implore the Mercy of God

God for their Falls, and for his aſſiſtance in dangers for to prepare them better for the ſacrament of the Lords ſupper.

SECT. XXIV.

Of Holy Days.

Q. *What do you blame in the church of* Rome *Holy days or faſts.*

A. Firſt, That it is a departing from the Liberty that God hath given us in the fourth commandment, Six days ſhalt thou labour. Secondly, By them the Yoke is again put upon the chriſtians, which Jeſus Chriſt delivered us from by his death, as heavy or heavier than it was upon the Jews: Whereas St. *Paul* commands, *coloſ.* 2. 16, 17. Let no man judge you in meat or in drink, or in reſpect of an holy day, or of the new Moon, or of the *ſabbath dais*, which are a ſhadow of things to come but the Body is of Chriſt. Thirdly, That they are dedicated to the Saints. Fifthly, That the Obſervation is required as a thing as neceſſary as the Obſervation of the Lords Day. Sixthly, That they think they merit ſalvation by the Obſervation of them.

Q. *Are you then againſt all Holy Dayes, except the Sabbath day.*

A. Believers may profitably aſſemble themſelves together on other days as well as on the Sabbath day, to celebrate the Memory of ſingle Deliverances that we have received from God by Jeſus Chriſt, by Prayers and Thanksgiving, and Meditation on the word, to give thanks for extraordinary deliverance, or for publick humiliation

ation, provided that these days be celebrated without superstition, and without scruple of conscience and without an opinion of any particular holiness in that day, or merit in its celebration.

SECT. XXV.

Of the Providence of God.

Quest. *Doth any thing happen in the Wold that is not ordered by the wise Providence of God?*

A. No, For a sparrow falleth not to the ground without the wil of your Father which is in heaven, and the very hairs of your head are all numbred, *Matth*, 10. 29.

Q. Do Evils come to pass by His will and permission?

A. Yes, For if he would not have them to come he is Almighty, and could hinder them; *Amos* 3. 6. Shal there be evil in the city, and the Lord hath not done it? Doth not Evil and good proceed from the most high? *Lam.* 3. 38.

Q. These places speak of afflictions and calamities which happen to men by the Providence and permission of God, for the manifestation of his Justice in the punishment of the wicked, and of his goodness, in trying of his people: But do you believe that the sins and actions of the wicked are ordered by the providence of God?

A. Yes, For the word of God shews us, that the selling of Joseph by his Brethren came to pass by the providence of God, for the preservation of Jacobs Family; *gen.* 50. 20. As for you, ye thought evil againg me; but God *meant it unto good*

to bring to pass to save much people alive, likewise the taking away *Job's* goods was an effect of Gods Providence for his tria; and therefore he says, The Lord hath given, and the Lord hath taken away; blessed be the Name of the Lord. *Job* 1. 21. S. Peter saith, *Act.* 2. 23. that Jesus Christ was delivered be the determinate counsel and fore-knowledge of God. And *Act.* 4. 27, 28 he speaks thus; Of a truth against thy holy child Jesuss whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the Gentiles and the People of Israel, were gathered together to do whatsoever thy hand and thy council determined before to be done.

Q. *Can this be, and God not to be the author of sin, nor Partakers of the sins of the wicked?*

A. Yes, Even as a Physician gives not to Leeches their bloody Nature, but doth fitly serve himself with the inclination of this Animal, to draw blood of his Patient for his health and comfort, so God doth not give to the wicked their wickedness, nor incite them to evil against his Children, but doth wisely employ their wicked inclinations for their Consolation and Salvation, knowing how to make all their evil designs to serve, by his admirable Providence, the end that he hath determined, and tend to the accomplishment of his wise and holy will.

Q. *Doth not that excuse the wicked, since they only execute the will of God?*

A. No, For they do it without their knowledge, and contrary to their intentions; for we are not to rule our Actions by Gods Decree which is unknown to us, but by his commands which are revealed to us; *Drut*, 26. 29. Secret things belong

belong unto the Lord our God, but these things which are revealed belong unto us, and to our Children.

SECT. XXVI.

Of Man's Free will in the State of Sin.

Quest. *IS Not this Doctrine of Providence contrare to that of Man's Free Will?*

A. Not at all, For God so governs the things of the World, that he lets them act according to their nature and inclination; necessary things necessarilie, and the Free, as Men and Angels, freelie.

Q. *Wherein consists the Free Will and Libertie of Man in the State of Sin, before Regeneration?*

A. In four things; 1. in Natural Actions, as Eating and Drinking: 2. In Civil Actions, as Buying and Selling. 3. In external, good and vertuous Actions; as frequenting the Assemblies of God's People, giving Alms, &c. 4. Above all, he is free and at liberty to sin.

Q. *Hath not an unregenerate man Free Will to Actions freely good and pleasing unto God; such as Faith, Repentance, and Love to God?*

A. No, for Jesus Christ teaches us, that whosoever committeth sin is the servant of sin, *Joh.* 8. 34. & Mat. 7. 18. that a corrupt tree cannot bring forth good fruits: And *S. Paul, Rom.* 8. 7. tells us that the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be. And the same Apostle says, that *Men before they are savingly called, are dead in their trespasses & sins*, Eph. 2. 1

Q. *What think you of the brave Actions of Pagans, and the heroick Vertues which shinned in them?*

A. That they were brave and splendid Ac
ons, but that they could not be pleasing unto Go
because they were not moved by the considera
ond of his glorie, but by their own Ambition: a
that these great men not being in Christ, and b
ing destitute of faith, could not please God:
the Apostle teacheth us, that *Without faith it is i*
possible to please God, Heb. 11. 6.

Q. *May not these civil Vertues which are in unre*
nerate men be saving dispositions to the grace of G
and merits of congurity, which may incline God to
merciful to them?

A. No, for saint *Paul* says, 2 *Tim.* 1. 9. th
God hath saved us, and called us with an holie callin
not according to our works, but according to his o
Purpose and Grace, which was given us in Christ Je
before the World began. And our Lord Je
Christ doth not refer the Cause of his Disciple
being called to the Knowledge of G O D, rath
than the Pharisees, to any thing but God's go
pleasure: *Matth.* 11. 26. *I thank thee, O Fath*
Lord of heaven and earth; because thou hast hid th
things from the wise and prudent, and hast revea
them unto babes: even so, Father. for so it seem
good in thy sight.

Q. *What doth a man then contribute towards*
heavenly calling?

A. No more than one dead to his Resurrectio
or *Adam* to his Creation, or a Child to his Conce
tion: and therefore Regeneration is called in
Word of God a Resurrection, Col. 2. 12. *You*
risen through faith of the operation of God, who h
raised Jesus Christ from the dead. And a creatio
Eph. 2. 10. *We are his workmanship created in Ch*
Je

Jesus unto good works. A generation, *Jam.* 1. 18. *Of his own will begat he us with the Word of Truth, that we should be a kind of first fruits of his Creatures.*

SECT. XXVII.

Of Man's Free Will in a State of Grace.

Quest. *BUt after God hath called a man from a state of sin, to a state of grace, hath he not Free Will to apply himself to that which is good?*

A. Yes, For Jesus Christ saith, *John* 6. 36. *If the Son shall make you free, ye shall be free indeed,* even as when Jesus Christ had raised *Lazarus* from the dead, he commanded that they should unite him, and let him go: So after God hath raised a man from the state of spirtiual death, and delivered him from the bonds of Sin, he walketh freely in the paths of Righteousnes, and with gladnes of heart willingly employs himself in his Service, *Rom.* 7. 22.

Q. Do you think that after God hath called a man to Salvation, he leaves him to himself and to his own conduct?

A. No, For the same Grace of God which hath begun the work will accompanie us, *Phil.* 1. 6. *He Which hath begun a good work in you will perform it until the day of Jesus Christ.* And chap. 2. 13. *It is God that worketh in you both to will and to do of his good pleasure.* All the good motions of the regenerate men proceed from the grace of God, 2 Cor. 3. 5. *Not that we are sufficient of our selves, to think any thing as of our selves; but our sufficiency is of God*

Q. This being so, a regenerate man is not at liberty, since it is not he properly that acteth, but God in him?

A.

A. This doth not follow, for God worketh so in the Will of *Believers*, that he taketh not away their libertie; but, on the contrary, maketh it more perfect; making them incline to good, not constrainedly, but with a willing and filial Obedience, *Psal.* 119. 32, 35.

Q. *How do you understand this* Divine Co-operation?

A. That God doth not deal with Believers as Stones or Stocks, which are moved and drawn without felling, but as with Creatures endowed with Reason, he conducts & moves them to good by enlightning their understanding and sanctifying their Will and Affections: So that whereas they were refractory, he makes them become obedient and by the efficacy of Grace, and a force without constraint, he so draws them, that he makes them follow his Will and Conduct freery and with delight, as the Spouse says in *Cant*, 1.4. Draw me, we shal run after thee. And the Prophet *Jeremy*, *Lam.* 5. 21. Turn us, O Lord, and we shall be turned. And *Joh.* 6. 44. Our Saviour says, No man can come to me except the Father draw him. We go then to Christ when it pleaseth the Father to draw us.

Q. *Doth not this* Doctrine *make men negligent in good Works?*

A. No, on the contrary, S. *Paul*, *Phil.* 6. 12. exhorts us, to work out our Salvation, *&c.* because, It is God that worketh in us to will and to do, according to his good pleasure.

Q. *Is this Free Will to do good in Believers perfect?*

A. No, For their Regeneration is yet imperfect, and there remains something of their Bondage

dage to ſin; which is the cauſe that they do not the good that they would, but the evil that they would not, as St Paul ſpeaketh of himſelf, Rom. 17. 15.

Q. *When is it then that Man's* Free *Will ſhall be perfect?*

A. When the Soul, delivered from this mortal Body, ſhall enjoy the preſence of God in Heaven; for there the Soul being made perfectly holy, ſhal be alſo perfectly free as the Angels are, and the Spirits of the Juſt.

SECT. XXVIII.

Of Juſtification.

Queſt. *WHat doth this word Juſtifie ſignifie in the Scripture?*

A. To abſolve the Juſt; and therefore it is ordinarily oppoſed to the word Condemn, *Prov.* 17. 15. He that juſtifieth the wicked, & he that condemneth the juſt, even both are abomination to the Lord. And *Mat.* 13. 37. By thy words thou ſhalt be juſtified, & by thy words thou ſhalt be condemned.

Q. *What is it can juſtifie and abſolve us?*

A. God only, *Rom.* 8. 33. Who ſhall lay anie thing to the charge of God's Elect? it is God that juſtifieth.

Q. *Wherein conſiſteth that Juſtification?*

A. In the free Remiſſion and Pardon of Sin, which giveth us, as David ſays, *Pſal.* 32. 1. Bleſſed is he whoſe tranſgreſſions is forgiven, whoſe ſins are covered, *Rom.* 4-6, 7.

Q. *Upon what conſideration doth God juſtifie men, and pardon their ſins?*

A. Upon the account of Chriſt's Righteouſneſs, and full Obedience he hath rendred unto his Father, which he hath particularly teſtified in being obedient, even to the death of the Croſs; Phil. 2. 8. *And offering himſelf a ſacrifice for the propitiation of their ſins,* as we are taught by ſaint Paul, *Rom* 3. 27. And *Eph.* 1. 7. *In whom we have Redemption through his Blood, the forgiveneſs of ſins according to the riches of his grace.* And *Rom.* 5. 19. *That by the obedience of one, many are made righteous.*

Q. *Do not mens Works contribute to their Juſtification?*

A. No, For St. *Paul. Phil.* 3. 9. deſireth to be found in Chriſt, *Not having* (ſaith he) *mine own righteouſneſs, which is of the Law; but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* And Rom. 3. 24. being juſtified freely by the grace of God, through the Redemption of Jeſus Chriſt, excludes Juſtification by Works; for Rom. 11. 6. If *by grace, then it is no more of Works.* And having eſtabliſhed the Righteouſneſs of God, inſtead of Righteouſneſs of the Law, he concludes, *Rom.* 3. 8. that a man is juſtified by faith, without the deeds of the Law.

Q. *It is anſwered, that the Apoſtle excludes only the works of the* Ceremonial *Law, and not thoſe of the* Moral *Law?*

A. He excludes alſo the works of the Moral Law, for he ſpeaketh of the Law by which we are made to know ſin, *Rom.* 3. 20. By the deeds of the Law there ſhall no fleſh be juſtified in his ſight, for by the Law is the knowledge of ſin. Now it is the Moral Law by which we know ſin; we ſhall not then be juſtified by the works of the Moral Law.

Q. It may be ſaid likewiſe, that S. *Paul excludes only works done before Regeneration, and not theſe that are done in the ſtate of grace?*

A. He excludes alſo works done after Regeneration, for he excludes the works of *Abraham* and *David*, who were regenerated. Rom. 4. 3, 6, 7.

Q. *Why can we not be juſtified by works that are done by the grace of the Holy Ghoſt?*

A. Becauſe they are yet imperfect; for the ſpirit of God doth not regenerate Believers ſo perfectly in this life, but there reſts for nothing of the Old Man, which obliges them to look after their Juſtification through the Remiſſion of our Sins.

Q. *Faith is perfect*, yet St. Paul *tells us that we are juſtified by it.*

A. We are not juſtified by faith as a work, nor becauſe of the excellency and perfection of it; but as it is an inſtrument, by which we apply the righteouſneſs of Jeſus Chriſt: and therefore S. *Paul* calls it, *Rom.* 3. 22. The righteouſneſs of God which is by faith in Jeſus Chriſt.

Q. *How then do you agree that which* S. Paul *ſays, that* Man is juſtified by faith, without the works of the Law: *And that which* S. James *ſaith, that* Man is juſtified by works, and not by faith only? *James.* 2. 24.

A. St. P*aul* ſpeaks of the Juſtification wherewith we are juſtified before God, but S. *James* of that wherewith we juſtifie our ſelves. God juſtifies us as a judge, who abſolves us upon the account of the death of Jeſus Chriſt, and not at all upon the account of our works; but we juſtifie our ſelves by our works, as witneſſes by which we manifeſt and declare that we are juſtified,

and

and that our faith is sincere and true, as St. *James*, explains it saying, ver. 18. *Shew me thy faith without thy works, and I will shew thee my faith by my works.* And vers. 17. *that Faith without works is dead.*

Q. *Who are they that God justifies?*

A. They only, who being converted to God by a serious Repentance believe in Jesus Christ our Lord, according to that which St. *Peter* said to the *Jews*, *Acts* 3. 19. Repent ye and be converted, that your sins may be blotted out, and *Acts* 10. 43. To him give all the Prophets witness that through his name whosoever believeth in him, shall receive remission of sins.

Q. *These things being so explained, how do you design Justification?*

A. A gracious sentence whereby God, in his mercy, declares such an one (absolved from his sins, and justified in his sight) as Repents of his sins, and believes in Jesus Christ; in consideration of his Righteousness and Obedience, and of his death which he hath suffered for sinners.

SECT. XXIX.

Of Merits.

Quest. CAn *we Merit Salvation by our Works?*

A. No, For we are justified freely by the Grace of God, through the redemption that is in Jesus Christ: *Rom.* 3. 24, And we are saved not of works, least any man should boast, *Eph.* 2. 9. The gift of God is eternal life, *Rom.* 6. 23. Now Grace and Works, Gift and Merits are incompatible, and

and the Scripture calls us Children, to teach us that we obtain not Salvation as Buyers and Mercenaries: but as Children and Heirs, *Rom.* 8. 17. *Col.* 3. 24.

Q. Why cannot Works done by the Grace of GOD *Merit?*

A. Firſt, Becauſe they are imperfect. Secondly, Becauſe they do proceed from the Grace of God, for that which is given cannot merit from him who gave it. Thirdly, Becauſe they are due, and the payment of Debts is no Merit, *Luke* 17. 10. When you ſhall have done all theſe things which are commanded, ſay you, we are unprofitable ſervants, we have done that which was our dutie to do: Fourthlie; Becauſe they ſignifie nothing to God: My goodneſs extendeth not to thee, *Pſa.* 16. 2. *Job* 22. 2, 3. and 35. 7. and Fifthly, Becauſe they are not to be compared with the glory which which ſhall be revealed in us, *Rom.* 8. 18.

Q. Why then doth the Word of God ſpeak ſo often of ſalvation as of a reward?

A. It is not a reward merited, or given to a Mercenarie as a thing due, of which St. *Paul* ſpeaks *Rom.* 4. 4. To him that worketh is the reward not reckoned of Grace, but of debt: but Salvation is a free reward which is given as to a child, of which *David* ſpeaks, 103. 4. The Lord crowneth thee with loving kindneſs and tender mercy.

Q, What ſay you to that which is ſaid of believers, Rev. 3. 4. *That they are cloathed in White* Robes, *for they are worthy: and to this that St.* Paul *calls Life Eternal, a Crown of Righteouſneſs which the Lord the Righteous Judge ſhall give him?* 2 Tim. 1. 8.

A. I anſwer Believers are worthy of Life Eternal,

nal, not becauſe they have merited it, but becauſe GOD by his Grace hath made them worthie, that is to ſay according to the ſtile of the Word of GOD, capable of receiving it: as *John Baptiſt*, Matth. 3. ſays, Bring forth fruits worthie of repentance, he doth not underſtand that they merited Repentance, but that they ſhould be agreeable to Repentance: And St. *Paul* exhorts the *Philippians*, that their converſation be worthy of the Goſpel, that is to ſay becoming the Goſpel; alſo God is juſt in giving Life Eternal to thoſe that believe, not becauſe they have merited it, but becauſe it is juſt with God to accompliſh his free promiſe, *Nehem.* 9. 8.

SECT. XXX.

Of Predeſtination.

Queſt. *What is it you call Predeſtination?*

A. The abſolute and free decree of GOD, by which out of the corrupt maſs of men, he hath pleaſed to chooſe ſome to be Veſſels of Grace and Mercy, and to bring them to Salvation by Faith and Sanctification, leaving the others in their corruption and miſery.

Q. *GOD hath not elected all men then to Salvation?*

A. No, for Jeſus Chriſt ſays, *Matth.* 20. 16. and 22. 14. *That many are called, but few choſen.*

Q. *Hath God choſen thoſe that he hath Elected to Salvation upon the account of their excellency, or of Faith foreſeen in them?*

A.

A, No, For it would be men that ſhould chuſe God, and not God that ſhould have choſen men, contrary to that which Jeſus Chriſt ſays to his Diſciples, *John* 15. 16. *Ye* have not choſen me, but I have choſen you, that you ſhould bring forth fruits Faith is not the cauſe, but the effect of Predeſtination, as it is ſaid, *Acts* 13.48. As many as were Ordained to Eternal Life, believed.

Q. *What then is the cauſe of Mens Election?*

A. Onely the good pleaſure of God, Eph. 1. 5. God having predeſtinated us unto the adoption of Children by Jeſus Chriſt, according to the good pleaſure of his will: and therefore St. *Paul, Rom.* 11. 5. calls the Election of Believers, an Election of Grace; and *Rom.* 9. he tells, That the Children being not yet born, neither having done any good or evil, that the purpoſe of GOD according to Election might ſtand, not of works, but of him that calleth, it was ſaid, The Elder ſhal ſerve the Younger, as it is written, *Jacob* have I loved, but *Eſau* have I hated, *ver.* 11. 12, 13. It is not of him that willeth, nor of him that runeth, but of GOD that ſhoweth mercie. *verſe* 16.

Q. *Is the Election to Salvation irrevocable?*

A. Yes, for 2 *Tim.* 2. 19. The foundation of the Lord ſtandeth ſure, the Lord knoweth who are his.

Q. *If it be ſo, what ever ſins the Elect commit, yea, and though they ſhould want Faith and Repentance, the, muſt of neceſſitie be ſaved?*

A. You make the end combat the means, for whom GOD hath elected to Salvation, he hath elected to Sanctification as a means neceſſiarie to obtain it, for without Faith, Repentance and

Sancti-

Sanctification, shall see God: *Heb.* 12. 14. and *John* 15. 16. I have chosen you, says Christ, that you should bring forth fruits, and that your fruit should remain; and *Eph.* 2. 10. We are his workmanship created in Jesus Christ unto good Works which God hath before ordained, that we should walk in them: see 1 *Thes.* 2. 13. *Eph.* 1. 4.

SECT. XXXI.
Of Perseverance.

Quest. *May those that God hath predestinated to Salvation, fall finally and totally from the Grace of God?*

A. No, For that chain that St. *Paul* speaks of cannot be broken. *Rom.* 8. 30. Whom he did Predestinate, them also he called, and whom he called, them also he justified; and whom he justified, them he also glorified. The Decrees of God are irrevocable, and his Covenant with his Elect is eternal. *Jer.* 32. 29. I will give them one heart, that they may fear me for ever, *vers.* 40. I will make an everlasting Covenant with them that I will not turn away from them, *&c.*

Q. *Then the Faith of the Elect cannot be totally lost?*

A. No, Because it is the Faith of the Elect, *Tit.* 1. 1. and Jesus Christ says, *John* 5. 24. He that believeth in him hath Everlasting Life, and shall not come into condemnation, and *John* 4. 14. He promiseth to give water that whosoever shall drink thereof, shall never thirst, but it shall be in him a well of water springing up into Everlasting Life, And St. Peter 1 Epist. 1. 23. That the word of God

God by which we are regenerated, liveth and abideth for ever, and is not a corruptible ſeed, but incorruptible.

Q. *Yet the ſcripture ſpeaks of ſtars fallen from heaven,* Rev. 6. 13. *and of them who have made ſhipwrack of* Faith. 1 Tim. 1. 19.

A. We ſay of ſuch, that which S. *John* ſays, 1 *Ep.* 3. 19. *They went out from us, but they were not of us*; that is, they converſed with us, but they were not of our body, for if they had been of us, they would no doubt have continued with us: They were called and not choſen.

Q. *From whence proceeds that perſeverance?*

A. Not from the power and nature of Faith conſidered in it ſelf, but from the continual aſſiſtance of God, and from the certainty of his promiſes, for *Jeſus Chriſt* ſays, *John* 6. 39. *This is the Father's will which hath ſent me, that of all which he hath given me I ſhould loſe nothing*: his Gifts and Calling is without Repentance, *Rom.* 11. 29. *We are kept by the power of God through Faith unto ſalvation, ready to be revealed in the laſt time.* 1 *Peter* 1. 5. Add the efficacy of the interceſſion of Jeſus Chriſt, For *he prayed for us that our* Faith *fail not.* Luke 22. 32. John 17. 20.

SECT. XXXII.

Of the certainty of Perſeverance and Salvation.

Q. *ARE All obliged to believe that they ſhall be ſaved, and perſevere to the end?*

A. No, for thoſe that continue in unbelief and impenitence, ought not to have this perſuaſion, but they that do ſeriouſly repent, and believe in Jeſus Chriſt their Saviour are obliged to believe this Evangelical promiſe, that whoſoever believeth on the Son of God ſhould not periſh, but have everlaſting life, 1 *John* 3. 16. and are obliged to

obey the command of God, *Heb* 4. 16. to co
boldly unto the throne of Grace, and chap. 10.
To draw near to God with a true heart in full
ſurance of Faith.

Q. *We ought indeed to go to God with full aſſura
of Faith, that he is merciful, and will pardon our ſ
if we have the repentance that is neceſſary, but to be
ſured that we ſhall never fall from the grace of G
ſeems to be an inconſiderate Affirmation, ſince we
every day in divers manners, and have every day nee
implore the mercy of God, and to renew our* Reconci
*tion: or we may indeed be aſſured of the goodneſs of G
but we ought to ſuſpect our own infirmity.*

A. It is true; but alſo we ought to be aſſu
that God will accompliſh his power in our we
neſs, and will be merciful to us in his ſon, and
not premit ſin ſo to prevail as to make us who
fall away from a ſtate of grace, and ſo fall ſhor
the ſalvation which he hath promiſed: And eve
Believer ought to ſay with S. *Paul*, 2 *Tim.* 4 18.
*Lord ſhall deliver me from every evil wok, and will
ſerve me unto his heavenly* Kingdom. And to acc
thoſe who are aſſured of their ſalvation and of
ſeverance, of raſhneſs, is to accuſe *David*, *As*
Jacob, *Job*, *Paul*, and other ſaints, who were aſſ
ed that they ſhould not be greatly moved, 'Pſ
'62. 2, But that after God had guided them w
'his counſel, he would receive them into glo
'*Pſal.* 73. 25. That they ſhould ſee God with th
'eyes. *Job* 19. 27. Who have waited for the
'vation of the Lord. *Gen.* 49. 18. And who w
'perſwaded that neither death nor life ſhould
'parate them from the love of God, *Rom.* 8. 37

Q. *You ſpeak of ſome priviledged Saints, Pro
Apoſtles who might have a Revelation of
Salva*

Salvation; but it followes not that other Believers must have such assurance.

A. It doth not follow, since that these saints had not this assurance by an extraordinary Revelation of their salvation, but that it was built upon the goodnesse of God, the stability of his promises and upon the efficacy of the death and intercession of Jesus Christ, which are Motives and considerations common to all Believers.

Q. Have Believers always this assurance?

A. No, For Faith hath its weaknesses and distempers; and according as sin and the Flesh predominates, Faith and Assurance diminishes, but at last; Faith becomes victorious.

Q. But may one be deceived in this assurance, and take carnal security for true faith and assurance?

A. I grant some may deceive themselves; but from thence it follows not but that true Believers may know they have a true faith, otherwise S*Pauls* Exhortation was in vain, *2 cor.* 13. 5. *Examin your selves whether you be in the faith*: if it cannot be known by Examination.

Q. By what marks do you certainly know true faith?

A. By its effects, as a tree by its fruits, *Matth.* 7. 16. If it worketh by love, *Gal.* 5. 6. If it produces in us the love of God, and disesteem of the World, Ardour and pleasure in praying to God, and Zeal for his Glory: And besides these Testimonies, a Believer hath *the spirit of God, which beareth witness with our spirit, that we are the children of God* Rom. 8. 16. *Which sealeth us unto the day of redemption*, Eph. 4. 30. and *who is the earnest of our Inheritance, until the Redemption of the purchased possession, unto the praise of his Glory*, Eph. 1, 14.

Q. *This Doctrine ſeems to incline men to be licentious; for every one may ſay,* If I have aſſurance of ſalvation, what need I employ my ſelf in good works?

A. This is the thought of a prophane perſon, and not of a child of God; for none can promiſe themſelves ſalvation without good works. We know not our election by election, but by the examination of our conſciences; therefore S. Peter 2 *Ep.* 1. 10. compared with *v.* 5, 6, 7, 8. would have us give diligence to make our calling and election ſure by good works. And the holy Ghoſt, who *is the ſpirit of Adoption in the hearts of believers*, is alſo the ſpirit of holineſs: And in witneſſing to them that they are the children of God, he giveth to them alſo ſuch holy Motions and Affections.

Q. *Yet in the ſcripture we are often exhorted to fear and trembling,* Pſ. 2. 11. Serve the Lord with fear, and rejoyce with trembling. *And* Ph. 2. 12. S. Paul *would have us to work out our ſalvation with fear and trembling. And* 1 cor. 10. 12. let him that thinketh he ſtandeth take heed leſt he fall.

A. By theſe words we are not exhorted to diſtruſt, but to a reverend fear, and to walk before God with an holy care and fear, leſt we ſhould offend him. And this fear of God is ſo far from being prejudicial to the confidence we ought to have in the goodneſs of God, and to the aſſurance of ſalvation, that on the contrary, it is an effect of Faith, and a moſt aſſured indication, that our Aſſurance is not a carnal ſecurity, but ſincere and right; and in this fear Believers walk on to the ſalvation they wait for, *Jer.* 32. 40. *Acts* 9. 31.

SECT. XXXIII.

Of Sin, and if all Men are Sinner's.

Queſt. WHat *is Sin?*

A. Whatſoever is contrary to the Law, 1 *John* 3. 4.

Q. *Are*

Q. *Are all Men defiled therewith?*

A. Yes, Except only Jesus Christ, who is the Lamb without blemish, 1 Pet. 1. 19. For if we say we have no sin, we are lyars, and the truth is not in us. 1 Jo. 1. 8. In may things we offend all, Jam. 3. 2.

Q. *Yet the Scripture gives testimony to many believers that they have walked without reproach in the cõmandments of God, that they have been holy and righteous, and have loved God with all their heart; as* David, Job, Zacharia *and* Elizabeth?

A. These things are not said of them, because they were without sin, for the Scripture it self gives us an account of great sins committed by them: as of *David's* Adultery, *Zacharia's* Distrust, *Job's* Murmuring; but because they walked in the integrity of Conscience, and gave themselves with all their heart and power to serve God.

Q. *In what sense then are believers called just & holy?*

A. They are called just and righteous, because the Righteousness of Jesus Christ is imputed to them, *Rom.* 1. 17. and they are accepted of God as righteous themselves. Secondly, They are called righteous in opposition to the wicked, which the Word of God cals *workers of iniquity*. Thirdly, They are particularly called holy, because God sanctifies them by his Spirit, and consecrates to them his service, and calls them to be Saints, *Rom.* 5. 17. & 6. 17

Q. *Why doth* David, *say then,* Psal. 18. 24. *that* GOD hath recompensed him according to his Righteousness, and according to the cleanness of his hands?

A. He speaks so to maintain innocence of his Carriage in respect of *Saul* and his other Enemies which persecuted him without cause: but when he

ſpeaks of his Righteouſneſs before God, he prays, that *He would not enter into Judgment with his Servant for in thy ſight, ſays he, ſhall no man living be juſtified*, Pſ. 143. 2. and Pſ. 130. 3, 4. *If thou, Lord, ſhouldeſt mark iniquity, O Lord, who ſhall ſtand? But there is forgiveneſs with thee, that thou maiſt be feared.*

Q. *Notwithſtanding, S. Paul ſpeaks of perfect men* Phil. 3. 15. Let us therefore, as many as be perfect be thus minded.

A. S. *Paul* calls not them perfect in reſpect of their fulfilling of the Law, but in reſpect of the perfection of their growth, and advancement in the knowledge of God; and therefore he oppoſed, 1 *cor.* 14, 20. perfect men to children; Be *not children in underſtanding, but be ye children in malice, but in underſtanding be* ye *men*, in the original, *be ye perfect.* And the Apoſtle, *Heb.* 5. 14. ſays, that *ſtrong meat*, that is to ſay, *ſolid Doctrine, belongeth to them that are of ful age*; even thoſe, who, by reaſon of their uſe, have their ſenſes exerciſed to diſcern both good and bad.

SECT. XXXIV.

Of Venial and Mortal ſins.

Q. WHat doth ſin deſerve?

A. Death; *The ſoul that ſinneth ſhall die*, Ezeck. 18. 4.

Q. *Yes indeed, for mortal ſins; but their are venial ſins which are of ſo ſmall importance, that it would ſeem that they merited not to be puniſhed with death?*

A. The word of God makes no ſuch diſtinction, it ſhews us indeed that ſome ſins are more grievous than others, and that he who knoweth his Maſters will, and doth it not, ſhall be beaten with many ſtrips; but it ſhews us likewiſe that all Sins without exception are by nature, worthy, of death.

Rom.

Rom. 6.23. The wages of ſin is death. And our Saviour tells us. *Mat.* 12.36. That for every idle word that men ſhall ſpeak, they ſhal give account thereof in the day of judgement: and *Matth*, 5. 22. That he who call'd his Brother Fool, is worthy, or in danger of hell-fire; which are the ſins that now are thought to be the moſt venial. But there is no ſin venial before God, ſince thereby his infinite Majeſty is offended, and his Law infringed. All ſins are mortal to the impenitent, and all are venial and pardonable to thoſe that repent.

Q. *It will ſeem notwithſtanding, that* S. John *makes that diſtinction in his* 1 Epiſt. 5. 16. There is a ſin unto death, and there is a ſin not unto death.

A. By ſin unto death, he doth not mean every ſin that deſerves death, but the blaſphemy againſt the Holy Ghoſt, for he would not have us pray for him that ſinneth this ſin unto death. Now it is evident that we ought to pray for them that have committed mortal ſins, and ſins worthy of death; but S. *John* would not have us to pray that God would pardon the ſin againſt the holy Ghoſt, becauſe Jeſus Chriſt tells us, *Mat.* 12. 32 That it ſhal not be forgiven neither in this world, nor in the world to come.

Q. *Why is this ſin never to be forgiven?*

A. Not becauſe it is too great for the infinite Mercy of God to pardon, but becauſe it is a ſin that the wicked never repent of, but is always accompanied with hardneſs of heart even to the laſt.

SECT. XXXV.

Of Works of Supererogation.

Q. *CAn we do more good than God hath commaded?*

A. we acknowledge our ſelves ſo far from being able to do more good than God hath com-

manded, that we feel our ſelves uncapable of doing that which he hath commanded us to do; *as, to love him with all our hearts, and with all our ſtrength*; and who can love him more? And *Ph.* 4. 8. we are commanded to *do all things that are honeſt, juſt and praiſe worthy*: It is impoſſible then do any things that are honeſt, juſt or *worthy* of praiſe that are *not* commanded. And *Jeſus Chriſt* ſays, that *He came only to do the will of the* Father. Therefore they that think they can do more than the will of God, think themſelves better than *Jeſus Chriſt* himſelf.

Q. *But there are councels of perfection which are not comprehended in the law; which if a man do, he doth more than* God *commands him; & notwithſtanding they are works pleaſing to* God, *as to give our goods to the poor and for a Miniſter not to take any reward for his labor, when he may be without it, for a chaſt perſon not Marry that he may ſerve God with leſs diſtraction.*

A. To that I ſay, that thoſe counſels are from God, and are the ſuggeſtion of his ſpirit, and are not only counſels but commands, & a man that finds himſelf called to do thoſe things, would ſin greatly if he did reſiſt, for God counſels nothing but what he commands, and therefore the commandments of God are called alſo his counſels: *the Phariſees* becauſe they rejected *Jeſus Chriſt* and his Baptiſm are condemned, becauſe they had rejected the counſel of God, *Luk.* 7. 30. and *Pr.* 1. 25. *wiſdom pronounces ſentence of condemnation againſt them that ſet at nought her counſel.*

Q. *What think you of the works of ſupererogation and counſels of the* Romiſh *church, by which they pretend to merit a degree of glory in heaven above others, as that of voluntary poverty and Monaſtical obedience, and perpetual abſtinence from certain meats.*

A. That

A. That they are works displeasing unto God, because he hath neither counselled nor commanded them, and they are so far from meriting a degree of glory above ordinary, that they deserve punishment, for the Law being the most perfect Rule of our duty, to go beyond it, is to transgress, and to them it shal be said, who hath required these things at your hands? *Isa.* 1. 12. *And in vain do they worship me, teaching for Doctrines the commandments of men,* Mat. 15. 9. *for whatsoever is not of Faith is Sin,* Rom. 14. 23.

Q. *But our Lord seems to give a more perfect counsel than the commandments of God, for to the young Man that said, he had kept from his youth all the commandments of God, Jesus Christ gives this counsel,* Mat. 19. 21. *If thou wilt be perfect, go and sell that thou hath, and give to the poor, and thou shalt have treasure in heaven?*

A. I answer first, That this counsel was a command to this young Man; therefore if he had done it, he had done no work of Supererogation, but only that which was commanded him, besides Jesus Christ doth not give him this counsel to oblidge him to do somthing more perfect than the Law he thought he had fulfilled; but to discover his presumption and to manifest that he boasted in vain that he had kept the Law from his youth, since his heart was so set upon riches, that he would not part with them for the service of God.

Q. *Why then doth the Gospel tell us, that Jesus Christ loved him?*

A. This love did not imply that he had no sin, for Jesus Christ loved sinners, and died for them, but it was a love of compassion toward this young man, in whom he knew there were some endeavours that deserved praise, and some fear of God.

SECT.

SECT. XXXVI.

Of Repentance.

Q. *What is Repentance?*

A. A serious displeasure for having offended God: accompanied with a firm resolution turning from sin, from whence follows a true amendment of life; *Acts* 3.19. *Repent ye therefore, and be converted, that your sins may be blotted out.*

Q. *Into how many parts doth the church of* Rome *divide Repentance?*

A. Into four parts; contrition, confession, absolution and satisfaction.

Q. *Is this a good division?*

A. No, For Absolution can be no part of Repentance, for it is not a thing done by the sinner, but conferred by the Pastor: and satisfaction, which they make to consist in undergoing some Penalties that the Priest enjoyns them after Absolution is an humane invention, of which there is no ground at all in the word of God.

Q. *Do you approve of contrition?*

A. Yes, provided they do not make it consist in external things; as knocking their breast, and saying *me culpa*, nor that they imagine that they merit pardon by it: but that it consist in having a contrite heart, and humbled by reason of their grief for sin, and filled with that sorrow which worketh repentance to salvation not to be repented of, which S. *Paul* speaks of, 1 *cor.* 7. 10. and which is the contrition *David* extolls so much, *Ps.* 51. 17. The sacrifices of God are a broken spirit, a broken and contrite heart, *&c.*

SECT. XXXVII.

Of Auricular confession.

Q. *What say you of confession?*

A.

A. That it is necessary ta salvation to confess our sins to God. Pro. 28. 13. *He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy*: and 1 Joh. 1. 9, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Q. *May not confession be made to pastors of the church*

A. Yes, we should have sinners that have scandaliz'd the church by some great sins, to confess & testifie their Repentance before the assembly of Pastors and Elders. 2. That a sinner who finds his conscience burdened with some great sin should confess it to his Pastour to ease his oppression, and by this seek consolation and assurance of the forgiveness of his sins: after this manner they came to *John Baptist*, Mat. 3. 6. confessing their sins.

Q. *What do you blame then in the private confession of the church of* Rome?

A. 1. That it is tyrannical, and a torture to the consciences of the People, obliging them upon pain of damnation to pour forth all their thoughts in the ear of a man, to discover unto him not only all their sins, but likewise all the circumstances which vary the nature of sin, of which if they omit any thing knowingly, their confession is without fruits, and their Absolution void, which obliges man to a thing impossible, and which the word of God obliges him not to. 2. That they confess their sins to saints. 3. That by their confession they pretend to merit salvation.

Q. *But* S. James *Obliges thereunto.* James 5. 16. confess your faults one to another, and pray one for another.

A. He says confess one to another, and not to the Priest, he speaks of a mutual Confession

that

that Believers should make one to another of their reciprocal offences, even as they ought to pray unto God one for another.

SECT. XXXVIII.

Of Absolution.

Quest. *HAve Priests power to absolve from, and to pardon sins?*

A. Priests being criminal themselves, have no Authoritie to remit Crimes, and to exempt those that are Criminals with them from punishment. There is none but God, to speak properly, that can forgive sins, for he only is the Party offended, as *David* says, *Psal.* 51. 4. *Against thee only have I sinned.* It is God alone that is the *soveraign Lawgiver* to save or to kill, according to his good pleasure, and to inflict punishments upon the Transgressors of his Laws, there being none but he only that knows the sincerity of the Sinner's Repentance, so none but he can absolve the Penitent: *It is I, says the* Lord, Isa. 43. 25. *even I am he that blotteth out thy Transgressions for mine own sake, and will not remember thy Sins.* Therefore the Pharisees were in the right to conclude, when Jesus Christ forgave the Sins of him that was sick of the Palsie, *Mar.* 2. 7. that *he did attribute to himself a divine power*

Q. Nevertheless, Jesus Christ promised to his Apostles, and in them to all Pastors, that whosoever sins they remitted, they should be remitted: Joh. 20. 23.

A. Pastors remit and retain, tie or untie, not by Princely Authority of Jurisdiction, but by Ministerial Declaritive Authority, as Herauld and Ambassadors for Christ declaring from him forgiveness of sins to those that Repent and Believe in Jesus Christ, 1 *Cor.* 5. 20. And declaring on the contrary the wrath of God against the Unbelieving

and

and impenitent, besides they pardon and remit sin with respect to the Ecclesiastick Censure that they impose or mitigate as they find expedient for the humiliation or consolation of the sinner.

Q. *When Jesus Christ says, whose sins ye remit they are remited; doth he not give Pastors authority without limitation, insomuch that God obliges himself to ratifie all kind of absolution or condemnation that they pronounce to sinners?*

A. No, for God obliges not himself to ratifie all sorts of sentences and judgments of Pastors which are very often rash and contrary to justice and charity, but this general sentence must be understood with the same restriction that the general promise that Jesus Christ made us, *John* 16. 23. *That whatsoever ye shall ask the father in my name, he will give it you;* to wit, when the things we aske are necessary to salvation, and according to his will: so God promises to ratifie the absolution and pardon that Pastors pronounces, when it is done according to his word, and when they assure penitent souls of the forgiveness of their sins.

SECT. XXXIX.

Of Satisfactions and Indulgences.

Q. *HAth a Pastor power when he giveth absolution to a sinner, to impose any pennance upon him, as almes deeds, Fasting, and such like things, to make satisfaction for his sins, for which he hath received absolution upon his confession?*

A. No; for the word of God teaches us on the contrary, that God pardons us all our sins only for Christs sake, *coloss.* 2. 13. And our Saviour when he pardoned the Woman taken in Adultery, did not inflict any punishment upon her, but only said to her, *go and sin no more,* Joh. 8. 11.

Besides

Besids it is a great abuse to impose alms, prayin & fasting as a punishment, which are good wroks and ought to be done with pleasure and delight.

Q. *What do you believe concerning the Indulgenc of the Church of* Rome, *and of the treasure of the Churc from whence the* Popes *draw the superabundant satisfa ctions of Jesus Christ, and of the Saints for the comfor of Sinners in this life, and the Dead in* Purgatory?

A. That this Doctrine is nothing but a chimera, and an invention of the covetousness and ambition of the Pope to rule over the consciences & purses of Christians; those pretended favors not being communicated but to those that stretch forth their helping hand, as they speak: and I acknowledge no other satisfaction but the free Redemption of my Saviour, nor any other Indulgences, but the Mercy of God; which pardons all our Offences freely for Jesus Christ's sake.

SECT. XL.

Of the Sacraments.

Q. *What is a Sacrament in the Christian* Church?

A. It is a visible Sign instituted by Jesus Christ in his Church, for to represent his Person, his Death, and his Graces that he hath purchased for us by his death.

Q. *How many such* Sacraments *do you acknowledge?*

A. Two: Baptism, and the Lord's Supper.

Q. *Why do you acknowledge no more?*

A. Because that in reading of the Gospel, I see only these two instituted in the Church.

Q. *Yet the church of* Rome, *besides these two, believes five others*; *Confirmation*, Pennance, Marriage, *Extream Unction, and the* Sacrament *of Orders*?

A. I cannot acknowledge them for Sacraments, because they have not the conditions necessary to the lawful Sacraments of the christian church.

Q. *What are the conditions of a lawful Sacrament?*

A. 1. That it be inſtituted by Jeſus Chriſt. 2. That it be a viſible ſign of an inviſible Grace. 3. That it repreſent Jeſus Chriſt and his Graces. 4. That they be common to all believers. 5. That it be conferred by a lawful Paſtor,

SECT. XLI.

Of Confirmation.

Q. *WHat is the Sacrament of Confirmation?*

A. It is a Sacrament of the church of *Rome*, which cannot be reiterated, and done by a Biſhop; which Biſhop greaſes the face of a child in form of a croſs, ſaying in Latine, I *mark thee with the mark of the croſs, and confirm thee with the Criſme of Salvation, in the Name of the* Father, *and of the Son, and of the Holy* Ghoſt. And the end of this Sacrament is, as they ſay, that the Chriſtian may be confirmed in the Faith, and be made a compleat Chriſtian, and they would even have this Sacrament obſerved with greater veneration than Baptiſm, as being done by a more worthie Perſon, *viz.* a Biſhop, *and which hath a greater vertue than baptiſm*

Q. *Why do you not acknowledge this to be a lawful Sacrament?*

A. Becauſe Jeſus Chriſt hath not inſtituted it, and I ſee no ground for it in the Word of God, and it is an extream raſh impiety to forge in the church a Sacrament to which they atributed more vertue, and give more Reverence than to Baptiſm.

Q. *We ſee tho that Jeſus Chriſt put his hands upon children,* Matth. 19 13. *and the Apoſtles laid their hands on perſons Baptized, before they might receive the holy Ghoſt,* Act. 8. 16. 17. and 19. 6.

A. This laying on of hands is no Sacrament of the Chriſtian Church, but a Ceremony always uſed to thoſe that were bleſſed, or received to

any office in the church: so *Jacob* laid his hand upon *Ephraim* and *Manasseh*, when he blessed them *Gen.* 48. 14. *Moses* on *Josuah*, *Num.* 27. 23. The Apostles upon those for whom they implored grace from God and the assistance of the holy Ghost: but in that there was nothing done like what is done in Confirmation, neither as to the sign nor as to the words. In the Reformed Churches, the laying on of the hands is still observed at the ordination of Ministers, to the end to implore the grace of the Holy Ghost for them, but it is not for that a Sacrament of the Church.

SECT. XLII.

Of the Sacrament of Penitence.

Q. Why do you not acknowledge Penitence for a Sacrament of the christian church?

A. Because 1. Jesus Christ hath not instituted it: for Repentance hath always been necessary since sin, and as agreeable to God before Christ came into the World as since. 2. It is an absurd thing to make a Christian vertue a sacrament and exteriour sign. 3. In Confession, Contrition and Satisfaction, there is no material sign visible to represent to us any invisible grace in Jesus Christ. 4. These three parts of their Penitence are not conferred by the Pastour, but are the exercise of the person Repenting. 5. This pretended Sacrament is not conferred in the Church as other Sacraments, but it is practised by the sinner privately.

Q. They will tell you that in absolution there is a visible sign of an invisible grace: That in the Priests absolution there is a certaine sign of the interior absolution that God granteth to a sinner.

A. I say to that, 1. That if the sign be only in absolution, 'tis not in Penitence, for absolution is no

no part of Penitence, for Penitence is in the Sinner, and absolution is given by the Pastor. 2. That in Absolution there is no visible Sign. 3. If words may be called visible Signs, then all the clauses of the Gospels Sermon, may be called Sacraments.

SECT. XLIII.

Of Marriage.

Quest. *WHY do you not acknowledge Marriage for a Sacrament?*

A. 1. Because it was not instituted by Jesus Christ; for Marriage was Lawful before his coming, and was instituted even before Sin. 2. It cannot be a Sacrament of the Christian Church, since Marriage is lawful even among *Pagans*. 3 There is not in Marriage any material visible sign, not any word added to the Eliment; the consent of parties being that makes Marriage, for it is not properly the Minister that Marries, he only stipulates publickly the mutual obligations and consent of the parties. 4. It is not (according to the opinion of the *Roman* Church) common to all Believers; since Priests ought not as they say to partake thereof: And it is an absurd thing that it should be a Sacrament of the People, and a Pollution and Sacriledge to the Priest.

Q. Yet St. Paul *calls Marriage a Sacrament, Eph.* 5. 32. This Sacrament is great.

A. These words are so in the vulgar *Latine* version, but in the *Greek* it is, *This Misterie is great*, and he speaks not there of Marriage, but of the Union between Christ and his Church for the Apostle adds *But I speak concerning Christ and his Church*, Likewise it is to be observed, That the *Latine* version usually turns the word *Mistery* into that of *Sacrament*, and calls the Mysterie of Godliness, God manifested in

fleſh, a great Sacrament of godlineſs, 1 *Tim.* 3. 16. And the miſtery of the Woman, the Sacrament of the Woman, *Rev.* 17. 7.

Q. *Yet in this paſſage St.* Paul *teaches us that Marriage is a figure of the ſpiritual Marriage between* Chriſt *and his church?*

A. It is true, but every Figure and compariſon that the Scripture uſes to repreſent to us the ſpiritual graces of God, and the union of Jeſus Chriſt and his Church are not Sacraments, otherwiſe a Vine, the Light, a Door, a Shepherd, and ſuch like compariſons that Jeſus Chriſt did uſe ſhould be ſacraments of the Chriſtian Church.

SECT. XLIV.

Of Extream Unction.

Q. *WHy do not you acknowledge the anointing of the ſick for a ſacrament of the church? ſince* St. Jam. 5. 14. 15. *recommends it?* Is any ſick among you, let him call for the Elders of the church and let them pray over him; anointing him with oyle in the Name of the Lord; and Mark 6. 13. *We read that the Apoſtles anointed the ſick with oyl and healed them?*

A. This anointing was not an ordinary Sacrament, & ought not to be continued in the Church, becauſe it was done to be a ſign of miraculous healing as appeareth by theſe two paſſages, in which health followed this anointing; ſince the gift of healing is ceaſed; it is neceſſarie that the ſign and ſacrament ceaſe likewiſe, therefore anointing now, nothing but an unprofitable Ceremony not being practiſed for the healing of the ſick; but on the contrary, when the ſick is near to death: and therefore they call it Exteam Unction.

SECT. XLV.

Of the Sacrament of Orders.

Q. *WHy do you not acknowledge Orders for a Sacrament?*

A. 1. Because, according to their account, there are seven different sorts of Orders, there must then be thirteen Sacraments in stead of seven. 2. Because, it is not common to all Believers, but particular to Ecclesiastical Persons only. 3. Because there is no material sign in it. 4. It doth not represent to us the death of Jesus Christ, and his Benefites. 5. The greateſt part of these Orders was not instituted by Jesus Christ; as Porters, Exorcists, Acolyts, Under-Deacons. 6. It is a great absurdity to make a Sacrament of the ordinary Offices in the church.

Q. *May not the Imposition of Hands upon a Pastor, to establish him in his Office, be called a Sacrament; since it is a visible sign of an invisible Grace, to wit, the Grace of the holy Ghost?*

A. It may be called a Sacrament, but not in the same sense that Baptism and the Lod's Supper are; for this Imposition of *hands* is not a sacred sign of the Covenant of God in Jesus Christ, it is not common to all Believers, and it cannot be a Sacrament of the New Testament, since it was practised under the Old, *Num.* 27. 23. *Deut.* 34. 9.

Q. *Do you believe that the conferring of Orders upon a man imprints such an indelible character upon his soul, that the flames of hell cannot efface it, or raze it out?*

A. I believe this character is a vain imagination; and *I* know no other character that is printed upon the Soul, but that of the spirit of God, whereby the Elect are sealed to the day of Redemdtion, *Eph*, 4, 1 3, and 4. 30.

SECT

SECT. XLVI.

Of the Order of Priesthood.

Q. *What think you of the order of Priests?*

A. If the name of Priest, from Presbyter, be taken as it was in the time of the Apostles, for an Elder, or Pastor, whose office is to instruct and lead the flock of Jesus Christ, as *S. Peter* exhortes the Elders in his first Epistle, 5. 1. This order is very lawful, and instituted by Jesus Christ. But if by Priest they understand a sacrificer of the body of Jesus Christ, I hold that order to be unlawful, and an invention of men.

Q. *Why do ye esteem it such?*

A. Because no man taketh this honour of Priesthood unto himself, but he that was called of God, as was *Aaron*: *Heb.* 5. 4. It is rashness then to look on themselves as Priests, without producing any Authority from the word of God for the institution of this order. S. *Paul*, *Ephes.* 4. and 1 *cor.* 12. 28. *Rom.* 12. where he reckons the Offices of the Church, says not a word of this: And to the *Hebrews*, in all his Epistle, in which he treats expresly, and at length of the Priesthood of the Christian Church, speaks not of any other Priest of the Body of Christ, but Christ himself, who offered himself to God by his Eternal Spirit, *Hebr.* 19. 14. It is also to be considered that the Apostle *Heb.* 7. gives two reasons for abolishing the Priesthood of the Law, which destroys also that which is now Established, the one is that the Priests were subject to death, the other that they were obliged to sacrifice first for their own sins, and then for the sins of the people: Priests being then still Mortals and Sinners, ought to be abolished: Besides the Sacrificer being more excellent than the Sacrificed

ficed, and he who Sacrifices more powerful and more excellent than the Victims; it is too bold an interprise to pretend to Sacrifice Jesus Christ, for it is to make themselves greater and more excellent than Jesus Christ himself.

Q. *They pretend notwithstanding to prove their Priesthood by these words of Jesus Christ,* Do this in remembrance of me.

A. But they do it without ground, for First, Since Jesus Christ by these words instituted the Sacrament of the Lords Supper, what appearance is there that by the same words he should institute another Sacrament. Secondly, Jesus Christ in these words commands his Disciples to do afterwards that which he had ordered them to do then (*viz.*) to take and eat; now to take and eat is not to sacrifice. Thirdly, Moreover, he commands to do this in remembrance of him: Now, it is absurd to take and sacrifice a person in remembrance of him for we remember things absent.

Q. *Yet the holy Scripture speaks of other Priests under the New Testament than Jesus Christ, for St.* John says, Rev. 1.6. *that* Jesus Christ hath made us Kings and Priests unto God and his Father. *And in* 1 Pet. 2.9 St. Peter *calls us* a Royal Priest-hood.

A. It is greatly to be observed, that this Title is given indifferently to all Believers, and never particularly to Priests: and Believers are called Priests, because, as we are taught in 1 Pet. 2. 5. *They are an holy Priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.*

Q. *And what are these* Sacrifices?

A. Good Works, Prayers, Praises and Thanksgiving; Heb. 13. 15. Alms and Repentance; *Ps.* 51:19. and Ro. 12. 1. *Present your bodies a living sacrifice, holy acceptable to God; which is your reasonable service.*

SECT. XLVII.

Of the Sacrifice of the Maſs.

Q. *DO you believe that in the Maſs the Prieſts offer the Bodie of Jeſus Chriſt a Propitiatory ſacrifice for the Living and the* Dead?

A. As I acknowledge no other Prieſt in the Church but Jeſus Chriſt, who is a Prieſt forever, after the order of *Melchiſedeck*, *Pſal.* 110. 4. Alſo I acknowledge no other Propitiatory ſacrifie for ſin, but the death of Jeſus Chriſt, who hath loved us, and hath given himſelf for us an Offering and Sacrifice to GOD, for a ſweet ſmelling ſavor, *Epheſ.* 5. 2.

Q. *Why do you not acknowledge any other?*

A. Becauſe the Word of God makes no mention of any other under the Goſpel, And the Apoſtles to the *Hebrews*, who writes an Epiſtle, expreſly to teach us by what ſacrifice ſins are truly expiated, and the ſacrifices of the Law fulfiled, mentions no other but the blood of Jeſus Chriſt, who, by his Eternal, Spirit, offered himſelf to God to purchaſe for us an Eternal Redemption: yea, he tells us expreſly, that Jeſus Chriſt offers not himſelf often, *Heb.* 9. 25, 26. And that, as it is appointed for men once to die, and after this, the judgment; ſo Chriſt was once offered to bear the Sins of Many, *Heb.* 9. 27. 28. That by one Offering he hath perfected for ever them that are ſanctified through the *offering of the body of Jeſus Chriſt once for all*, H. 10. 10.

Q. *It is true, he offered himſelf but once a bloody ſacrifice, but he offers himſelf an unbloody ſacrifice every day at the Maſs?*

A. This diſtinction is not found in the Word of God; neither is there any propitiatory ſacrifice without ſhedding of blood, *Heb.* 9. 22. Without ſhedding of blood is no Remiſſion.

Q. *It is only by death of Jesus Christ that forgiveness of Sins is purchased for us; but by the Mass, as by an Applicatory sacrifice of the former, is applied to us the propitiation of sins?*

A. I answer to that, That it is not needful that Jesus Christ die again, that his death may be applied to us; neither is it needful that he be sacrificed again, that his sacrifice may be applied to us. God hath appointed other means than the Mass to apply the death and Sacrifice of Jesus Christ unto us, *viz.* the preaching of the gospel, sacraments and faith.

Q. *But if Jesus Christ is not offered every day, wherein consists his everlasting Priesthood after the order of* Melchisedeck?

A. The Apostle to the Hebrews makes it to consist in two things; 1. In the perpetual Efficacy of his blood once offered on the cross, and therefore it is said, *Heb.* 12. 24. that *his blood speaketh better things than that of* Abel. 2. In that being entered into the holy place, according to the Office of the High Priest, he interceeds continualy for us, *Heb.* 7. 24, 25. *This Man, because he continueth ever, hath an unchangeable Priesthood; wherefore he is able also to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them.*

Q. *They alledge, for the sacrifice of the* Mass, *that which is said,* Gen, 14. 18. *that* Melchisedeck *sacrificed Bread and Wine.*

A. If it were so in this passage as it is alledged, there could nothing be gathered from it, but that the Priests according to the Order of *Melchisedeck* should offer Bread and Wine, and not the Body of Jesus Christ. But this passage is not well translated; for in the Hebrew it is not that *Melchisedeck* sacrificed, but that he brough forth, or pre-

ſented Bread and Wine, and that to *Abraham*, for to refreſh him and his people, and not to God in ſacrifice.

Q. They prove likewiſe the ſacrifice of the Maſs, by Mal. 1. 11. From the riſing of the Sun, even unto the going down of the ſame, my Name ſhall be great among the Gentiles, and in every place Incenſe ſhall be offered unto my Name, and a Pure Offering?

A. In all this paſſage there is nothing ſpoken of the Sacrifice of the body of Chriſt, but the Prophet ſpeaking of the calling of the Gentiles, foretels that every where a pure Offering ſhould be offered unto God; for ſo the Word of God calls the preaching of the Goſpel, Prayers and Alms, and ſuch like good works, which are ſpiritual ſacrifices acceptable to God, through Jeſus Chriſt, 1 Pet. 2. 5.

Q. What anſwer you to that which the Apoſtles ſays, Heb. 13. 10. We have an Altar whereof they have no right to eat which ſerve the Tabernacle?

A. That by this Altar is meant the ſacrifice that is ſpoken of in all the Epiſtle, *viz.* the death of Jeſus Chriſt, and not the ſacrifice of Maſs, of which there is no mention made.

Q. Of what ſacrifice then ſpeaks the Apoſtle beſides the ſacrifice of Jeſus Chriſt, when he ſays, Heb. 9. 23. That it was neceſſary that the Heavenly things ſhould be purified with better ſacrifices than thoſe naming more than one?

A. He ſpeaks only of the ſacrifice of Jeſus Chriſt, more excellent than all the ſacrifices of the Law, & names it ſacrifices, puting it in the plural: 1. Becauſe of his oppoſing it to the ancient ſacrifices of the Law. 2. Becauſe of its Excellency; ſo *David* calls Repentance, *Pſal* 51. 17, *The ſacrifices*

of

of God. and *the most holy place*, in Greek is called *holy places*; *The right hand of God*, is called *right hands*.

Q. *May not the* Lords *Supper be called a sacrifice*?

A. Yes, in the same sense that alms and good works are called sacrifices, not Propitiatory, but congratulatory, or a thanksgiving sacrifice. It may also be called a sacrifice, because it represents the sacrifice of Jesus Christs death, even as the sacraments take the name of the things they represent.

SECT. XLVIII.

Of Baptism.

Q. *WHat doth Baptism represent to you*?

A. Two washings: 1. The washing of our justification, which consists in the forgiveness of our sins, 2. The washing of Regeneration, which consists in our being renewed spiritually by the holy Ghost.

Q. *Are those graces communicated by Baptism*, Ex opere operato, *as they speak in schools, by the thing done*? *that is to say, by the bare Action of the sacrament, without the disposition of him that receives contributing thereunto*?

A. No, But by the power of the holy Ghost, in them who have faith and Repentance: for as it was not the blood of the Heifer that purified the conscience, neither is it the water of Baptism, But the Blood of Jesus Christ that cleanses from Sin: and therefore Baptism is called, 1 *Pet.* 3. 21. *A figure, which saves us, not the putting away the filth of the flesh*, sais the Apostle, *but the answer of a good conscience towards God, by the resurrection of Jesus Christ.*

Q. *Why then are children baptized which are not capable of faith and repentance*?

A. Because, having an interest in the covenant, they ought also to receive the sign thereof. *Acts.* 2.

28, 26. *Be ye baptized, every one of you, in the name of Jesus Christ, for the remission of sins; for the promise is unto you, and to your children.* But these children when they come to Age must apply to themselves the promise made to them in Baptism, or else the sacrament will serve only to aggravate their condition.

SECT. XLIX.

If Original sin continues after Baptism.

Q. *HAth Baptism that efficacy wholly to efface or abolish original sin; so that after Baptism there remains in man no sinful corruption?*

A. No: For Experience shews that children have perverse inclinations, and are sinners after Baptism; and if they were not sinners they would not die; for says the Apostle, *The wages of sin is death*, Rom. 6. 23. And S. *Paul*, who was circumcised, and after that baptized, grants that sin dwelt in him, and that he was sold under sin; *Rom.* 7. 14. 19. The Romanists themselves confess in the council of *Trent*, that Lust continueth after baptism: Now, if we believe S. *Paul*, lust is Sin, *Rom.* 7. 7. *I had not known lust, except the law had said, Thou shalt not covet.*

Q. *But how often doth the scripture tell us, that we* are baptised to the remission of sins, *and that we* are therein washed from our sins? *Act.* 22. 16.

A. We do receive forgiveness of sins therein; and to those that believe in Jesus Christ, their sin shall not be imputed, but that doth not hinder, but after Baptism our corruption doth continue, more or less, even till death.

SECT. L.

Of the Necessity of Baptism.

Q. *IS Baptism so necessary to salvation, that without it we cannot be saved?*

A

A. *B*aptiſm is neceſſary to ſalvation when it may be had, and this holy Sacrament ought not to be neglected: but to exclude from ſalvation a perſon who could neither have time nor the opportunity to be baptiſed, or a child whoſe ſudden death hath prevented Baptiſm, is a cruel Doctrine and contrary to the goodneſs of God, who tieth not his Grace to exterior elements, and maketh not the ſalvation of Children to depend upon the the negligence of their Parents.

Q. *Nevertheleß Jeſus Chriſt ſays to* Nicodemus, John 3. 5. Eexcept a man be born of water and of the ſpirit, he cannot enter into the Kingdom of God.

A. Jeſus Chriſt doth not mean the material water of baptiſm, but the Grace of the Holy Ghoſt, which is often, both in the old and new Teſtament, called water, *Iſ.* 44. 3. I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed: And Jeſus Chriſt promiſed to give them that believe on him a well of water ſpringing up into Everlaſting Life. *John* 4, 14. By thoſe words Jeſus Chriſt doth not ſhew *Nicodemus* the Neceſſity of being Baptiſed, ſince he was already circumciſed but the neceſſity of being Regenerated, that he might enter into the Kingdom of Heaven.

SECT. LI.

Of the Lords Supper.

Q. *For what end did Jeſus Chriſt inſtitute the ſacrament of the Lords ſupper?*

A. That it might be a memorial of his death, as S. *Paul* teacheth us, 1 *cor.* 11. 26. As often as you eat this Bread, and drink this cup, ye do ſhew the Lords death till he come. And himſelf when he

Instituted this sacrament, saith, This is Body which is broken for you, this do in remembrance of me. 1 *cor.* 11. 24.

Q. *Do you believe that Jesus Christ when he says,* This is my Body, *changed the bread substantially into his true body, and was pleased that as often as the Pastors should pronounce these words, they should transubstantiate the bread and Wine into his body* ?

A. No, for since reason and faith teaches me that there is no change of substance in those signs, sight, tast, touch and smel assure me that it is true bread and wine; reason tells me that a human body cannot be incloſed in breads *accidents*, and that *accidents* subsist without their subject, & when it is destroyed; that it implies a contradiction that one body can be in heaven and in earth, at the same time, and not in the middle space: that it can have all its parts and dimensions in one small point, and be more spiritual than a spirit. Briefly, faith which teaches me that Jesus Christ hath an human nature like to ours in all things, sin only excepted, permits me not to believe that Jesus Christ hath a body invisible, impalpable, without dimensions, without voice or motion: faith perswades me that Jesus Christ is in Glory at the Fathers right hand, permits me not to believe that his body is on earth subject to be trodden under foot by Infidels, taken away by Thieves, eaten by mice, and suffer: now he is in glory, more reproach than ever he suffered during his humiliation here below; in a word, faith which teaches me that the heaven must receive him until restitution of all things, *Acts* 3. 21. And that we have the Poor always with us, but that we have not him always, *Mat.* 26. 11. That he hath left the World, that he is gone to his Father, *John* 13. 1

and

and 16, 17. and 14. 3. hinders me from believing that he is here again on the Earth, ſhut up in a pix, *Matth.* 24. 26. If any ſhall ſay, behold he is in the ſecret chambers, believe them not; the *Greek* word ſingnifies ciboires, i. e. the Boxes wherein the ſacrament is kept.

Q. *But yet he hath ſaid himſelf of the bread,* This is my Body; *and of the cup,* This is my Blood, *Matth* 26. 16.

A. Yes, but he ſaid likewiſe, that it was Bread; He took bread, and ſaid, this is my Body: and he ſaid of the cup, that it was the fruit of the vine, *Matth.* 26. 29. And St. *Paul,* 1 *cor.* 11. 26. 27. 28. ſays, that we break and eat bread. I am then obliged to believe that it is bread, and the Body of Jeſus Chriſt.

Q, *How can one and the ſame thing be Bread and the Body of Chriſt, which are two natures ſo different?*

A. It is bread in ſubſtance, but the body of Jeſus Chriſt in figure and ſignification, according to the nature of ſacraments, which take the name of the things ſignified, as likewiſe the things ſignified, take the names of their figures, even as the rock in the deſert is called Chriſt, the Paſchal Lamb, a Paſſover, circumciſion the covenant of God, Jeſus Chriſt the bread which came down from Heaven, the vine, the door, the light, *&c.*

Q. *How know you that theſe words,* This is my body, *ought to be taken Figuratively?*

A. Firſt, Since Jeſus Chriſt by theſe words inſtituted a Sacrament, they muſt be underſtood Sacramentally, and Jeſus Chriſt inſtituted this ſacrament inſtead of the Paſſover, in which a Lamb is called a paſſage, it was reaſonable that in the ſacrament of the New Covenant, the ſign ſhould take

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take the name of the thing ſignified even as the o-
ther did. Secondly, Jeſus Chriſt himſelf would
have us to underſtand it figuratively, for he com-
mands us to do this in remembrance of him, he
would not then have us to Eat his Body really an
corporally for we are ſaid to remember only thing
corporal when abſent. Thirdly, Beſides our Savi-
our gives us this Body as broken and delivered fo
us; now he is not really broken in the Sacrament
but only in Figure. Fourthly, The Bread is the Bo-
dy of Jeſus Chriſt, as the cup is the New Teſtamen
of his Blood, now a Cup cannot be a New Teſta-
ment but figuratively, neither can the Bread b
Chriſts Body any other way.

Q. *What can you anſwer to theſe words of our Savi-
our where he ſo plainly ſays, that his Fleſh is meat in-
deed, and his Blood drink indeed?* John 6. 55.

A. I ſay, Firſt, That in this ſixth chapter of St
John, Jeſus Chriſt ſpeaks not of the Lords Supper,
for it was not then inſtituted. Secondly, That th
body and blood of Jeſus Chriſt is truely the mea
and drink of our ſouls, but not of our bodies; tha
his body is ſpiritual meat; and not material, and
by theſe words Jeſus Chriſt teacheth us, that a
truely as bread and drink nouriſhes our body, hi
body crucified for us, and his blood ſhed for our
Redemption, nouriſhes, comforts, and fortifies
our Souls, for what nouriſhment is to the body,
that conſolation and inſtruction is to the ſoul.

Q. *But this word indeed ſeems to exclude all figure?*

A. Not at all, but only all doubt or untruth,
for doth not Jeſus Chriſt ſay, that he is the true
Vine, *John* 15. 1. and yet he is ſo only Figuratively.

Q. *How know ye that Jeſus Chriſt ſpeaks of a ſpiritu-
al meat and drink in the ſixth of* St. John?

A. Becauſe his Diſciples murmuring at the hardneſs of that ſaying concerning eating his fleſh and drinking his Blood, he tells them, what if you ſhall ſee the Son of Man aſcending up where he was before, *verſ.* 62. inſinuating to them, that when they ſhould ſee him aſcend into heaven, they ſhould not have ſuch gorſs apprehenſions as to imagine they could corporaly eat him on the earth: And that they might underſtand thoſe words ſpiritually, he adds, It is the ſpirit that quickneth, the fleſh profiteth nothing; the words that I ſpeak unto you, they are ſpirit, and they are life. *ver.* 63.

Q. How then can you eat Chriſt's fleſh, and drink his blood, as he commands us in this chapter?

A. Spiritually, and by faith, which is the mouth of the Soul, according to Chriſt's exhortation, in this chap. ver. 35. He that cometh to me ſhal never hunger, & he that believeth on me ſhal never thirſt And it appears, that he ſpeaks not of a corporal eating of the Sacrament of Chriſt's body in this chapter, ſince he ſays, *ver.* 54. that whoſoever eateth his fleſh, and drinketh his blood, hath life eternal. And, on the contrary; Except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you, *verſ.* 53. Now it is certain that many of the Elect are dead, and could not have this Sacrament. And *verſ.* 56. he ſays, that he that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him. Then the Manducation of Jeſus Chriſt and his dwelling in us, muſt be underſtood ſpiritually; for if it be neceſſary that we eat Jeſus Chriſt corporally, that he may dwell in us, by the ſame reaſon Jeſus Chriſt ſhould eat us, and we ſhould enter into his body, that we might dwell in him.

Q. How is it then that Jeſus Chriſt dwelleth in us, and we in him?

A.

A. Jesus Christ dwelleth in us by his spirit, and we receive him by faith; *Eph.* 3. 17. That Christ may dwell in your hearts by faith: and *Joh.* 1. 12. As many as received him, to them gave he power to become the sons of God; even to them that believe in his Name. to believe in Jesus Christ then, is to receive him: and 1. *Joh.* 3. 24. And hereby we know that he abideth in us, by the spirit which he hath given us.

Q. *If you take only the figure, and not the true body of Jesus Christ in the* Lord's Supper, *what advantage have you more then the wicked and prophane, who often take the figure as well as you?*

A. Very much: for the wicked only eat the exterior part of the sacrament with their bodily mouth; but believers, together with the sacrament and sign, eat the thing signified by faith, which is the mouth of the soul; *viz.* the body of Jesus Christ which was crucified for us, and drink his blood which was shed for the Redemption of our Souls.

Q. *This eating with the mouth of the soul seems to be an imaginary thing?*

A. Not at all: for as the soul is as real a thing as the body, so the Operations thereof are as certain and real as those of the body, or rather more certain; and if the body is really nourished by bread and wine in the sacrament, the soul is no less nourished and strengthned by imbracing by Faith Jesus Christ our Saviour, who died for our sins, and rose again for justification.

Q. *Do you not believe that the eating of the sacrament of Christ's Body, doth put into the body a seed of immortality, as Jesus Christ says,* John 6. 54. Whoso eateth my flesh, and drinketh my blood hath eterna

life, and I will raiſe him up at the laſt day.

A. This ſaving effect doth not accompany the corporal eating of the ſacramens, but the effectual working of the Holy Ghoſt, which by Faith produceth a new life in the Elect, giveth them an aſſurance, and even beginning of a glorious immortality, as we are taught by St. *Paul, Rom.* 8. 11. If the ſpirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies by his ſpirit that dwelleth in you.

SECT. LII.

Of the Communion under both Kinds.

Q. *May one lawfully partake of the Sacrament under the ſign of bread only as it is practiſed in the church of* Rome *at this time* ?

A. No, For Jeſus Chriſt hath ſaid, *Mat.* 26. 27. *Drink ye all of it.*

Q. But he ſpeaks to his Diſciples who were Prieſt's and not to others ?

A. The Apoſtles did not appear there as Paſtors, but as the Lords Diſciples oblidged to obey his Commands, and if this command, *drink ye all of it*; oblige none but Paſtours, no more doth the other, *take eat*, both commands being made to the ſame perſons, and conſequently then, the people muſt be deprived of the whole Sacrament.

Q. Have ye no other paſſage where the people are commauded expreſly to partake of the Cup ?

A. St. *Paul*, 1 Cor. 11. 28. commandeth all without exception to examine themſelves, and ſo eat of that bread, and drink of that cup; who ever then are obliged to examine themſelves, are alſo obliged to drink of this Cup; and ſince they of the church of *Rome* underſtand the words

of Jeſus Chriſt, *John* 6. to be ſpoken of the ſacra-ment of the Lords Supper, what can they anſwer to words ſo expreſs *verſ.* 53. Verily, verily, I ſay unto you except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you.

Q. But what need is there of drinking, ſince under the Species of Bread, or of Wine, Jeſus Chriſt is wholly contained?

A. This evaſion comes from a falſe ſuppoſition that Jeſus Chriſt is corporaly, and wholly contained in each crum of Bread, even as it is uſual for one error to produce more; whereas we ſhould mark this, that ſince Jeſus Chriſt hath commanded the cup to be taken as well as Bread, he would not have us believe this pretended concomitence and Real, Corporal, ſubſtantial preſence of his body, but would have us believe that the participation of the cup is as neceſſary as the partaking of the bread.

Q. Notwithſtanding there are examples of believers in the Scripture, who have taken Bread only in this ſacrament, Acts 2. 46. *It is ſaid, that the Lords Diſciples continued in the breaking of bread?*

A. The conſequence is moſt abſurd, that the Diſciples broke bread, therefore conſequently they did not partake of the cup; as if we ſhould ſay, there they have eaten conſequently they have not drunk; but were not the Lords Diſciples Prieſts and Paſtours? They were certainly obliged then to drink the Cup, as well as to break the Bread, according to the Opinion of the of the *Roman* church, that it was to Paſtors that Jeſus Chriſt gave this command, *Drink ye all of it.*

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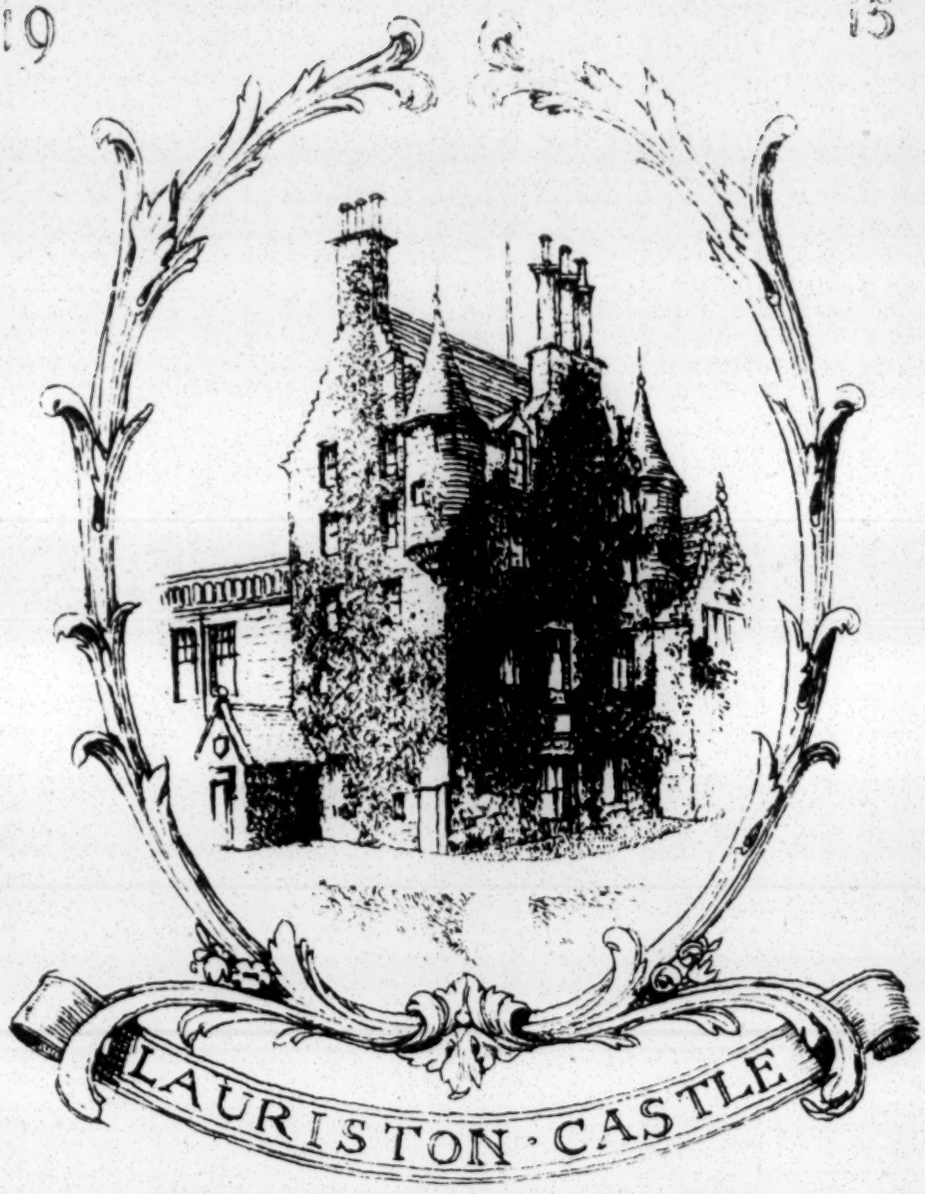

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